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Liber hic (cui Titulus, A Theological Diſcourſe of Angels, *&c,)*

Sept. 30. 1677.

Geo. Hooper R. D. D. Gilb. Arch. Cant. a ſacris domeſticis.

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A

Theological Diſcourſe

OF

ANGELS,

AND THEIR

MINISTRIES.

WHEREIN

Their EXISTENCE, NATURE, NUMBER, ORDER and OFFICES, are modeſtly treated of:

With the Character of thoſe, for whoſe benefit eſpecially they are Commiſſioned, and ſuch Practical Inferences deduced, as are moſt proper to the Premiſes.

Alſo an Appendix containing ſome Reflections upon Mr. *Webſter*'s Diſplaying ſuppoſed Witchcraft.

By *Benjamin Camfield*, Rector of *Aylſton* neer *Leiceſter*.

LONDON,

Printed by *R. E.* for *Hen. Brome*, at the *Gun*, in S. *Pauls* Church-yard, 1678.

BIBL. CANT. CAL.

2508:89

TO THE

RIGHT HONOURABLE,

MY

Noble LORD and PATRON,

John, Earl of *Rutland*, &c.

As alſo, To the

RIGHT HONOURABLE,

John, Lord *Roos*,

His Majeſties Lord Lieutenant for the County of *Leiceſter*.

MAY *it pleaſe your Honours to pardon the preſumption only of this Addreſs, and I ſhall not offer at any Apology, either for the publiſhing or the dedica-*

tion of the enſuing Treatiſe; remembring the juſt and ſmart reprehenſion, which M. Cato *gave upon occaſion to* A. Albinus, *for chuſing rather to deprecate a fault than to be without it:* For who, *ſaith he,* compell'd you to commit that, which you ſhould ask forgiveneſs of before the doing it? ... *There is not any thing of ſurprizal, force, or neceſſity, in a matter of ſo deliberate and premeditated a choice: and therefore no excuſe ſufficient to palliate the tranſgreſſion.*

A. Gellius Noct. Att. l. 11. c. 8.

The Subject here inſiſted on is neither trite in our Language, nor unprofitable; and but too ſuitable to that Atheiſtical and degenerate Age we live in, wherein the general disbelief of Spirits (Divine and Humane, Angelical and Diabolical) may well be thought the πρῶτον ψεῦδος, *and* αἴτιον ψεύδες, *the ground and introduction of all that irreligion and profaneneſs, which naturally enough follows upon it. 'Tis*

a

a design, evidently comporting with the subtilty and malice of our grand Adversary, to promote and countenance this Infidelity in all the parts and branches of it, that he may pass himself unsuspected, whilst he thus at once destroys the Object of our Worship and Adoration, roots up the very Capacity of Vertue and Piety within us, quashes all the hopes and fears of a World to come, and takes away the Ministers, which Providence hath order'd and commissioned for our present discipline, security, and comfort. Nor is the success of these his most pernicious endeavours small and inconsiderable. Men immers'd in Body, and depraved with vicious Customes and the debaucheries of sensual appetite and lust, are easily tempted, first to undervalue themselves, and that excellent Being, the breath of God, which lodgeth in them; and thence begin to doubt of or deny a Deity, and

laugh at the Tales of Immaterial Substances, as the Romantic and vain supporters of a fond and groundless awe and superstition in the World. So they will do, 'tis like enough, at what is said in the following Pages of Angels in particular. But then it may be worth the while to observe, (for the caution and safety of all, at least, whose vitals are not yet tainted with the infection) not only, how boldly they contradict the many plain and repeated declarations of sacred Scripture, which Christians certainly should reverence; but how unreasonably cross they appear to the strongest current of Traditionary Belief among the best of Men.

Next, for the Method and way of handling what I have undertaken: It is not, I confess, curious and affected, and yet not altogether careless, but such, as the Text prefixed most fairly

ly suggests; and may competently serve, I hope, both to the satisfaction and ease, the edification and delight of unprejudiced Readers; and that the rather; because I have endeavoured to represent every thing according to its proper evidence, of certainty or probability only, neither vainly dogmatizing in matters unrevealed, nor sceptically slighting of any intimations giv'n us by divine Revelation.

And now, for the Dedication: I cannot say the Book it self needs any other Guardians than the Angels contained in it, however the Author may; and, as there are none better qualified for his Protection than your Lordships, so there is none to whom he could more chearfully apply for shelter: But in this his design, I am sure, is honest and dis-interested, being only to testifie his bounden Gratitude to your Honours, (under whose Patronage and good encouragement

couragement this Treatise was conceived and finished, and he hath lived for fifteen years) and then to satisfie an innocent Ambition of publickly subscribing himself

Your Lordship's ever-obliged

Chaplain, and

most humble Servant,

B. Camfield.

To

To the Reader.

Courteous Reader,

FOr ſuch, in courſe, I preſume thou art; I had once thought to have paſs'd thee by, without this accuſtomed formality of a Salutation, the whole Diſcourſe being deſign'd intirely for thy uſe and pleaſure, and the matter wholly in thine own power, whether thou wilt be at the little coſt of purchaſing and labour of peruſing it: And generally methinks the Epiſtle to the Reader ſomewhat reſembles that Trumpet-Officer before a Show or Play-houſe, whoſe part it is to Tole in Paſſengers, by relating to them, what wonderful Rarities are to be ſeen within. Now I have not the vanity of commending mine own Wares, nor yet the ambition of getting ſome popular Name, in Verſe or Proſe, to do it for me; nor indeed any ſuch conceit of the performance, as to be much troubled, if thou ſhalt think but meanly of it. All that I aim at therefore in this ſhort Preface to thee, is, to remove a prejudice from the Subject it ſelf here treated of. A generation of men there is, who would have all the talk and enquiry about Angels and Spirits

to

to paſs for Old-wives ſtories, or at beſt the waking-dreams of perſons idly diſpoſed; and thoſe who have been taught to believe otherwiſe in the main, are yet apt enough to look upon them as a nice or barren ſpeculation. Now, what pity and ſhame is it, when the holy Scriptures have told us ſo much and plainly concerning this excellent ſort of Creatures, and the good turns we receive continually from their Attendance and Miniſtry, and the admirable vertues we have to copy out in their Example; and we Chriſtians profeſs to expect the happineſs of being made like unto them, and bleſs'd hereafter in their Society; we ſhould yet continue ſo profane, and ſceptical, and indifferent in our belief, eſteem, thoughts, and ſpeeches about them? I have ſaid enough, I hope, in the following pages ſomewhat to abate, or cure this diſtemper, in thoſe that are capable of it; however, to prevent the contagion from ſuch, who are yet ſound and free. And whether I may have gratified or diſpleaſed thee and others in the attempt, I know not; but ſhall have ſatisfaction ſufficient, from the conſcience of honeſt endeavours in the caſe, to content and to pleaſe my ſelf: And ſo I bid thee heartily, farewel. Only here at parting, ſince it comes into my mind, I leave thee, at all adventures, an old Verſe to conſtrue and chew upon.

Carpere vel noli noſtra, vel ede tua.

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Of

OF ANGELS AND THEIR Miniſtries.

Hebrews 1. 14.

Are they not all miniſtring Spirits, ſent forth to Miniſter for them who ſhall be heirs of Salvation?

The Introduction and Partition of the enſuing Diſcourſe.

THE chief ſcope and deſign of the Apoſtle in this Chapter, is to declare the exaltation and preference of Chriſt Jeſus above the Angels. To which purpoſe, (not to lead you through the whole contexture) in the Verſe immediately before-going, he thus argues, *But to which of the Angels ſaid he at any time, Sit thou at my right hand, until I make thine Enemies thy Footſtool?* So God had ſaid expreſly to this his belov- Ver. 13.

ed Son, *Pſal.* 100. 1. thereby to intimate that peculiar ſtate of Royal Majeſty and Honour, whereto he had advanced him. But he never ſaid the like to any of the Angels; no not to the moſt excellent among them all: They are not therefore Lords, like him, but Servants under him, for the good of his Diſciples. So much the Interrogation of the Text imports, with emphaſis, leaving the matter to be decided by the Reader's judgment, and making an Appeal to every one upon it, as in a caſe known and granted.

Are they not all [that is, undoubtedly all the Angels are] *miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?*

Abſtracting then from the coherence of the words, we will obſerve, for the more orderly and profitable conſideration of them, theſe ſix points.

Firſt, The Perſons ſpoken of [*they*] the Angels, in the precedent Verſe, as to their Name [*Angels*] and the certainty of their exiſtence, [*Are they not?*]

Secondly, Their Nature, [*Spirits.*]

Thirdly, Their number and multitude, [*all*] and therein their order and diſtinction.

Fourthly, Their Function and Office, [*miniſtring Spirits, ſent forth to miniſter.*]

Fifthly, The Character of ſuch, for whoſe good and benefit this their Miniſtry is chiefly intended, [*for them who ſhall be heirs of ſalvation.*] And,

Laſtly, By way of Application, thoſe practical Inferences, which are moſt proper and pertinent to be made from the whole.

In which ſeverals now that we may proceed with due ſucceſs, I do here, in compliance with the

the well-grounded piety of the Ancients, prefix the Prayer of a Learned Divine in his Proem to Caſes of Conſcience about this very ſubject.

Lead us, O Lord our God, into the right way, we beſeech thee, and direct our goings by thy good Angels; but command the evil ones to be, as far as is poſſible, removed from us: Amen. Baldwin. in Proœm. l. 3. de caſ. conſc.

CHAP. I.

Of Angels in the General.

I Begin with the Perſons here ſpoken of. *Angel* is a Greek word made Engliſh, and it ſignifies a Legate, Embaſſador or Meſſenger employed upon another's Errand. So of the Diſciples of *John* the Baptiſt, whom he ſent to enquire of Jeſus, whether he was indeed the Chriſt, it is ſaid, [ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου] *When the Angels, or Meſſengers, of John were departed.* — But the word is more reſtrainedly taken, both in holy Scripture, and our common way of ſpeaking, for a peculiar and divine ſort of Meſſengers, certain cœleſtial Spirits made and commiſſioned and employed by and under God. Concerning whom, all that I ſhall offer under this head, will be, Luk. 7. 24.

1. That there are ſuch real Subſiſtences; and,

2. That they are of a Rank and Degree above us; a more excellent ſort of Beings than Men are.

SECT. I.

That there are ſuch real Subſiſtences.

1. That there is ſuch a Species of Beings, that there are ſuch [ὑφισάμενα,] real and external Subſiſtences, and that they are not [*entia rationis*] Notions only, Creatures of our brain, Chimera's of our fanſie, or impreſſions made upon the imagination, or meer Dreams and Appearances, or Viſions, or a Noiſe in the air, as * ſome have repreſented; not yet only certain Divine influences and inſpirations, or certain affections and diſpoſitions in Men, Vertues or Vices, as † others have conceived; but true, perſonal and permanent Subſiſtences, that have of themſelves a real, perfect, and actual Being.

* Hobbs *Phyſ. part* 4. *c.* 25. *Art.* 9. *Leviathan. c.* 34. *Tract. Theol. Pol. c.* 4. *p.* 73.

† *H. Nicholas*, cited by Dr. *More, Myſt. of Godlineſs. B.* 6. *c.* 17. *ſ.* 4. *Vide porrò Epiſcop. Inſtit Theol. l.* 4. *c.* 2. *Et Zanch. de Operib. Dei, part* 1. *l.* 2. *c.* 2. *Et P. Rami Comment. de Fide. l.* 1. *c.* 6.

The Sadducees ſay [μὴ εἶ) ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα] *that there is no Reſurrection, neither Angel nor Spirit, Act.* 23. 8. They believed that there was a God, (ſaith *Grotius*) but nothing elſe beſides, which was not perceptible by their bodily Senſes. They looked not on Angels as really ſubſiſting, nor on the Soul of man as continuing after its ſeparation from the body, and conſequently denyed a Reſurrection. But the following words (as he well obſerves) ſeem to intimate their opinion of Angel and Spirit, as one and the ſame thing: *The Phariſees confeß both:* [τὰ ἀμφότερα] not making three diſtinct particulars of the before-named, but two onely; which is alſo favour'd by the verſe immediately ſucceeding [εἰ δὲ πνεῦμα, ἢ ἄγγελος] *If a Spirit or an Angel have ſpoken*

Grot. in loc.

Id. ibid.

to

to him—— Where thoſe two words are equivalent.

It ſeems very ſtrange now to conceive, That the *Sadducees* ſhould ſay, There were no Angels or Spirits, whom all agree to have owned the five Books of *Moſes*, wherein are many evident Reports on Record of their Appearances and Operations; and more wonder ſtill, if what *Joſephus* is ſaid to relate, be true of them, that they received [πάντα τὰ γεγραμμένα] all the Scriptures of the old Teſtament, and rejected onely [τὰς ἀγράφους] unwritten Traditions. —— And therefore the Learned and Judicious ſuppoſe, that their meaning was, not to deny, [*Angelos eſſe*] that there had been and were Angels, ſo call'd; but onely, [*Spiritus eſſe immortales, & per ſe ſubſiſtentes*] that they were immortal and ſelf-ſubſiſtent Spirits, looking upon them but as certain apparitions for a time, and ſuch as vaniſhed away, when their Embaſſie or Meſſage was diſpatch'd.

Antiq. lib. 13. *c.* 18 cited by Dr. *Temple* in his *Idea Theol. Leviath. p.* 135. *Cameron in loc.*

And yet the whole Story of the *Bible* is a ſufficient confutation of this vain conceit alſo, which tells us thoſe things of their Nature, Multitude, Order, Miniſtries, Rewards and Puniſhments; from whence we muſt needs conclude them to have a real, perſonal and permanent Subſiſtence. I will not go about to mention the particulars here, becauſe they will be plentiful enough in the following parts of this Treatiſe. It ſhall ſuffice therefore to ſet it down, as a Point [*de Fide*] clearly deliver'd in the Holy Scriptures, from whence we have all our certain and diſtinct knowledge about the Angels, that there are undoubtedly ſuch Beings.

Maximus Tyrius enquires of thoſe, who doubted of *Socrates* his *Daemon*, whether ever they had read *Homer* ſpeaking of the ſame thing under o- *Diſſ. xxvi.*

ther Names, as *Minerva*, *Juno*, *Apollo*, *Eris*, and ſuch-like, δαίμονες ὁμοιοι, as he calls them; not that they were ſuch, as deſcribed by the Poet, but that thoſe Names imported certain δαιμονίους δυνάμεις, aſſiſting of excellent Perſons both ſleeping and waking: And then he concludes his con-
Ibid. viction thus; *If once thou thinkeſt that there are no ſuch Beings, take notice that thou muſt proclaim war againſt* Homer, *and renounce Oracles, and Prophecies, and disbelieve credible Reports, and declare againſt Dreams (with their Interpretations) and at laſt bid Adieu to* Socrates.

I may with greater Authority ask our Modern *Sadducees*, Whether ever they have read the Book of God, and therein obſerved the many and various paſſages concerning Angels ſet down at large? and ſeriouſly admoniſh them to beware in time, how they oppoſe or diſpute againſt *Moſes* and the Prophets, *Chriſt* and his Apoſtles: In like manner as our B. Saviour ſaid to their Anceſtors,
S. Matth. 22. 29. S. Mark 12. 24. *Ye do err, not knowing the Scriptures, nor the power of God:* Or as S. *Mark* hath it, *Do ye not therefore err, becauſe ye know not the Scriptures, neither the power of God?*

SECT. II.

That they are for Excellencie above us.

I add (2.) That they are of a rank and degree above Men. Man is the Top of the viſible Crea-
Pſal. 8. 6. tion, *To whom God hath given Dominion over the works of his hands*, as the *Pſalmiſt* witneſſeth. And therefore our B. Saviour puts the Queſtion, as to
S. Matth. 6. 26. other Creatures, *Are ye not much better than they?* pointing to the Fowls of the Air: And the Apo-
† 1 Cor. 9. 9, 10. ſtle S. *Paul*, having mentioned a Law providing for Beaſts, comments thus upon it; † *Doth God take*

take care for Oxen? or, ſaith he it altogether for our ſakes? —— And before them *Job*'s Friends; *Bildad*, not without indignation, *Wherefore are we accounted as the Beaſts?* And *Elihu* poſitively, *God our Maker teacheth us more than the Beaſts of the Earth, and maketh us wiſer than the Fowls of the Heaven.* With all whom agrees well that of *Ovid*, *Sanctius his animal, mentiſq; capacius altæ deerat adhuc, & quod dominari in cætera poſſit. Factus homo eſt.* —— That alſo of *Juvenal*, —*ſeparat hæc nos (i.e. Ratio) à grege mutorum, atq; ideò venerabile ſoli ſortiti ingenium, divinorúmq; capaces, &c.* Sat. 15. Man is no fortuitous, careleſs and uncontriv'd piece of work, hudled up in haſte, as *Seneca* hath it; but ſuch as Nature hath none greater to glory of among her rareſt and moſt exquiſite draughts. *Cicero* alſo to a like purpoſe: *Animal hoc, providum, ſagax, multiplex, acutum, memor, plenum rationis & conſilii, quem vocamus Hominem, præclarâ quâdam conditione generatum à ſummo Deo, &c.* Lib. 1. de Legib. **Hierocles* placeth him between Heaven and Earth, as participant of both Lives, the loweſt of Superiour, but the firſt of all Inferiour Beings; and by the poſſeſſion of Vertue or Vice becoming by turns [Θεὸς ἢ θηρίον] a God, or a Beaſt. He hath indeed his Body in common with the Beaſts; but his Soul and Reaſon with the Gods, as *Epictetus* tells us. —— This briefly of Man's Excellency.

Job 18. 3. Chap. 35. 10, 11. *Metamorphoſ. l. 1.* De Benef. l. 6. c. 25. *In Pythag. Carm.* *Diſſert. lib. 1. cap. 3.*

But yet no diſparagement to him, the Angels are his betters. *Thou haſt made him a little lower than the Angels*, ſaith the Pſalmiſt: which our Apoſtle applies even to *Chriſt* too, with reference to that Mortal Nature of ours which he aſſumed. We may therefore note our B. Saviour's *climax*, when he ſpeaks of the uncertainty of the time of future Judgement: *But of that day and hour knoweth no Man, no not the Angels of Heaven.* — Where,

Pſal. 8. 5. *Hebr.* 2. 7. 9. *S. Matth.* 24. 36.

if Angels were not ſuppoſed beyond Man, it had been flat and dull to have added, —— *no not the Angels of Heaven.* And as they excel us thus in knowledge, ſo alſo in power and might. *Whereas Angels,* ſaith St. *Peter, which are greater in power and might.* ——

2 *S. Pet.* 2. 11.

When the H. Scripture would ſet forth the excellency of *Manna,* wherewith God fed the *Iſraelites* in the Wilderneſs, above our Daily-bread, it calls it, *Angels's Food:* and St. *Paul* adds the Tongue of Angels, as a gradation beyond that of Men; *Though I ſpeak,* ſaith he, *with the Tongues of Men and of Angels.* And, to expreſs the beautiful and amazing luſtre of St. *Stephen's* countenance, when he had ſpoke like an Oracle, 'tis ſaid of him, *They ſaw his face, as it had been the face of an Angel.*

Pſ. 78. 25.

1 *Corinth.* 13. 1.

Acts 6. 15.

Hence it is, that the Name *Angel* is given as an honourable bearing to thoſe, whom God hath taken up to the greateſt Dignity among Men. Thus it is communicated to the Chief Prieſt under the Law: *The Prieſt's lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth; for he is the Meſſenger* [or *Angel*] *of the Lord of Hoſts.* And to the Prophets: The Angel [or *Meſſenger*] of the Lord that came up from *Gilgal* to *Bochim* is ſuppoſed to have been ſome extraordinary Prophet. *Haggai* is called *The Lord's Meſſenger* [or *Angel*] *delivering the Lord's Meſſage to the People.* And *Malachi,* which ſignifies an *Angel,* is that Prophet's Name, whoſe Writings conclude the Old Teſtament. Some indeed have thought the Author of that Book to have been an Angel, and not a Man: But the *Hebrew Rabbi's* tell us, It was *Ezra* the Prieſt and Scribe. Whence *Jonathan* the *Chaldee* turns the beginning of that Prophecie after this manner: [*Onus verbi Domini ſuper Iſrael in manu Malachi,*

Malach. 2. 7.

Judges 2.

Haggai 1. 13.

Munſter. in Malach. f. 1.

cujus

cujus nomen vocatur Ezra *Scriba.*] *The Burden of the Word of the Lord upon* Iſrael *in the hand of* Malachi, *whoſe Name is called* Ezra *the Scribe.* The *LXX.* read it [ἐν χειρὶ ἀγγέλου αὐτοῦ] *In the hand of his Angel.*

Again, it is given to *John the Baptiſt*, who was *Greater than all the Prophets*, that went before him, the immediate *Prodromus* and Harbinger of our B. Saviour: *Behold I will ſend my Meſſenger, and he ſhall prepare the way before thee.* Which we have in S. *Mark*; *Behold I ſend* [τὸν ἄγγελόν μου] *my Angel before thy face.* — Nay, it is given to *Chriſt* himſelf, *Whoſe ſhooe-latchets he was not worthy to unlooſe.* Μεγάλης βουλῆς ἄγγελος, as the *Greek* reads that of the Prophet *Iſaiah*, Ch. 9. 6. Verſe: *The Angel of God's preſence*, Ch. 63. 9. and, *The Angel of the Covenant*, as the Prophet *Malachi* ſtiles him, Ch. 3. 1. (and the very Name εὐαγγέλιον, i. e. *Goſpel*, hath ſome relation hereunto) concerning whom the Fathers, as well as many later Divines, interpret ſundry paſſages of Angelical Appearances in the Old Teſtament, as *Precurſorie* types, and Pledges of his future *Epiphanie* and Incarnation; [which I take occaſion here to advertiſe, once for all, becauſe I ſhall hereafter wave the notice of it.]

Malach 3. 1.

S. Mark. 1. 2.

Juſt. Martyr Dial. cum Tryphone paſſim. Novatian. de Trin. c. 26, & 27. *Athanaſ. contra Arrianos Orat* 4. *Chamier. Panſtrat. Tom.* 2. *l.* 20. *c.* 2. *&c.*

S. *Paul* uſeth it as an hyperbolical commendation of that tranſport of affection, wherewith the *Galatians* at firſt entertained him: *Ye received me as an Angel of God*— and our B. Savicur from Heaven beſtows it as a Title of Preeminence upon the Chief Governours ſettled in the Chriſtian Church upon Earth, in his Epiſtles directed to reſpective Heads of the ſeven famed Churches of *Aſia*: *To the Angel of the Church of* Epheſus—— *To the Angel of the Church in* Smyrna—— *To the Angel*

Gal. 4. 14.

Rev. 2. & Ch. 3.

Angel of the Church in Pergamus, *&c.* Touching which I refer the *Reader* to Dr. *Hammond*'s learned Diſſertations of *Epiſcopacie*, and his Vindication of the ſame. ——— Yea, it is a ſtile beyond that of *Apoſtle* or *King*, than which we know none greater among Men. *Though we or an Angel from Heaven preach any Goſpel* —— ſaith St. *Paul*, *Gal.* 1. 8. mentioning an *Angel* from Heaven as the more exalted and eminent. And the Woman of *Tekoah* doubts not thus to commend King *David*: *My Lord the King*, ſaith ſhe, *is even as an Angel of God.* And again, *My Lord is wiſe according to the wiſedom of an Angel, to know all things that are in the Earth.*

Diſſ. de Epiſc. c. 4. 4, & 5. & Vindic. S. 1, 2, &c.

2 Sam. 14. 17, 20.

To end this Argument, this is the Deſcription of our future ſtate of Glory and Happineſs, far beyond any in the preſent Life, that we ſhall be then [ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ] *as the Angels of God in Heaven*, and [ἰσάγγελοι] *like* or equal to *the Angels*. *Hierocles* uſeth the ſame word, with others that anſwer and agree to it, [τοὺς ἰσοδαίμονας καὶ ἰσαγγέλους καὶ τοῖς ἀγαυοῖς ἥρωσιν ὁμοίους] and *Tertullian* mentions [*Animam in Regno Dei reformatam & Angelificatam*] an Angelified ſtate. Now ſince our Excellency, our higheſt and moſt perfect Eſtate is but to be as the Angels, they muſt needs be granted far above us here, as Biſhop *Andrews* well infers. Nay, let me add one thing yet farther. The H. Scripture ſometimes calls them *Gods*, [*Elohim*] as *Origen* alſo notes: And ſo *Ariſtotle*, and other Philoſophers have alſo ſtiled them; meaning yet [*Minores & à ſummo Deo factos deos*] leſſer and made-Gods, as *Plato* ſpeaks; or as *Heſiod* calls the Heroes, [ἡμιθέους, *Semideos*] Demy-gods; or, as *Seneca*, [*Inferioris notæ*] and from *Ovid*, (*de Plebo Deos*)

S. Matth. 22. 30. S. Mark. 20. 26.

In Pythag. Carm.

De Reſurr. c. 26.

Ser. 1. of the Nativity.

Pſ 8. 5.—— 89. 7. 8. 97. 7.

Contra Celſum l. 5. p. 233. Suarez. Metaph. Diſp. 35. Sect. 1. D. Auguſt. de Civit. Dei l. 12. c. 26.

Ἔργ. καὶ ἡμ. *Senec.* L. 1.

Deos) Petty and Under-gods, over whom the Supreme Deity is King: or *(Populares Deos)* as *Antisthenes* cited by *Lactantius*, Popular and Plebeian Gods. — *Plutarch* entitles a Discourse of his *De Dæmonio Socratis*; but *Apuleius* on the same Argument *De Deo Socratis*, whom he calls also his *Amicum Numen*. *Plato* defines a *Dæmon* or *Angel* to be (μεταξὺ θεοῦ τε καὶ θνητοῦ) a middle sort of Being between God and Man; and *Max. Tyrius* to the same purpose (μεσότης πρὸς ἄνθρωπον καὶ θεόν. —— οὐσία κρείττων μὲν ἀνθρώπου, Θεοῦ δὲ ἐλάττων, &c.) a Substance more excellent than Man, but inferiour unto God.

Epist. III.

Lact. Inst. *l. 1. c. 5.*

Diss. 26. 27.

We have therefore abundant proof and conviction, That the Angels are a sort of Beings transcendent unto us Men, the best of Men, and that in their best condition upon Earth. Indeed the Apostle's way of arguing in this Epistle to the *Hebrews* is a sufficient demonstration of as much: for he gives the proof of Christ's Deity and exaltation next to God the Father by his being above the Angels, *ch.* 1. and then expresseth his great condescension to us mortals, in that passing by the Angels, he took on him the seed of *Abraham*, and tasted death for every man, *ch.* 2.

CHAP. II.

Of the Nature of Angels.

PRoceed we now, secondly, to enquire into their Nature; as they are here called (πνεύματα) *Spirits*: For this, as S. *Augustine* notes, is the name of their Nature, as the word *Angel* more properly relates to their Office; even as Man,

Enarrat. in Ps. 103.

Man, ſaith he, is a name of the Nature, *Souldier* or *Prætor* of Office. And to this purpoſe we have it *ver.* 7. before the Text; *Of the Angels, he ſaith, who maketh his Angels Spirits, and his Miniſters a flame of fire.* Πῦρ ἄϋλον, an immaterial Fire, as one of the Greek Writers phraſeth it. God himſelf is the one and onely uncreated, and the Angels are created Spirits. *Subſtantiæ ſpirituales*, as *Tertullian* alſo calleth them, whatever he thought of their incorporeity.

Hebr. 1. 7.

Pſ. 104. 4.

J. Lipſius *Phyſiol. Stoic. l.* 1. *Diſſ.* 20.

Apol. c. 22.

Here briefly we muſt examine what a Spirit is, and then, what kind of Spirits Angels are.

SECT. I.

Spirits.

Not to ſearch into the different ſignifications of the word [*Spirit*], as it is ſometimes taken, we mean by it here, according to the moſt proper and known acceptation and uſe of it (which is the beſt rule of ſpeech) 'An incorporeal or 'bodyleſs Being, endued with underſtanding, 'will, and active power.

And whatever incompoſſibility, jargon or nonſenſe ſome haughty ſcorners have talked of, in the Notion of an immaterial or incorporeal ſubſtance, (as if the words flatly contradicted and deſtroyed each other, and were ſuch as, however men put together, they could never have the conception of any thing anſwerable to them) thoſe, who have inured their minds to a more ſober thoughtfulneſs, and skill the difference between intellect and imagination, find it as clear and diſtinct, and no whit more intricate, perplexed, or difficult, than that which the ableſt Philoſophers can give us of a Body: The immediate Attributes or intrinſick Properties of the

Leviathan. c. 12. & 46. *Hum. Nat. c.* 11. *Art.* 4.

one being as plainly and easily intelligible, as of the other; and naked Essences we have no knowledge of. Essence or Being is the common Term, under which all things are represented to our minds, and we distinguish them only by their proper and peculiar adjuncts or attributes, and from thence divide them into their respective Classes, of Substances and Accidents, [*entia per se & per aliud*] material and immaterial, corporeal or incorporeal, [*res extensa & res cogitans*] or whatever else it is that others chuse to describe them by, for I list not here to enter upon that Controversie. *Theodoret* in his Dialogues hath enough to serve my turn. Q. *What are the properties of the Soul or Spirit?* A. *To be endued with Reason, simple, immortal, invisible.* Q. *What is proper to the Body?* A. *To be compounded, visible, mortal.*

Dr. *More* of the immortality of the Soul. l. 1.

Contra Hæret. inter Eranistem & Orthodoxum. Dialog. 2.

Spirit stands opposed to Body: We read, when the Disciples were affrighted, *supposing they had seen a Spirit, Jesus said unto them, Behold my hands and my feet, that it is I my self; handle me and see, for a Spirit hath not flesh and bones, as ye see me have.* In the same Phrase as *Homer* speaks of the Souls of the dead,

S. Luke 24. 39.

Vide Grot. *in loc.*

——Ὀυ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν.

And to a like purpose the Platonist: *The Natures of Demons are not flesh, nor bone, nor blood, nor any thing else that is corruptible and capable of dissolution or liquefaction.*

Max. Tyr. Dissert. XXVII.

It is remarkably explained in the Nazaren's Gospel, cited by *Ignatius* and *Eusebius* [δαιμόνιον ἀσώματον] a bodyless Demon, or Spirit without a body. And accordingly Dr. *Hammond* here paraphraseth it, [*Ye doubt or suspect me to be a Spirit*

Dr. Templer. *Idea Th. Lorenz.* p. 137.

Dr. H. *in loc.*

rit without a body: It is very I, body and ſoul together.

But leſt any ſhould here object, that in ſome Manuſcripts the word is φάνϛασμα, [which alſo we find elſewhere, S. *Matth.* 14. 26. and S. *Mark* 6. 49.] a *ſpectrum* or apparition, [though, I conceive, that ſuppoſeth our Doctrine of Spirits] they may pleaſe to note farther, how the Apoſtle S. *Paul* contra-diſtinguiſheth theſe two, [*Fleſh and Blood*] on the one ſide, and [*Spirits*] on the other: *For we wreſtle not againſt fleſh and blood,* ſaith he, *but againſt ſpiritual wickedneſſes,* or *wicked Spirits,* as the Syriac there hath it.

Ephes. 6. 12.

A Spirit is a Being which we cannot touch with our hands, or ſee with our eyes, as we do Bodies; which is not the object of our external ſenſes, nor can be pointed at with the finger, or pictured out to us in its proper nature, there being nothing like it in the whole viſible world of Bodies, and nothing ſo near of kin to give us any ſenſible reſemblance of it, as the wind, or animal Spirits are, whoſe force and power we feel, but yet cannot behold either of them. Whence probably [*anima* and *animus*] were derived from the old Greek [ἀνέμη and ἄνεμος.]

But the moſt poſitive, beſt and eaſieſt conception we can frame of a Spirit, is certainly by reflecting upon our own Souls. For the Soul of man is alſo a Spirit. *The Spirit of man within him,* oppoſed to his *body of Fleſh.* And they are ſtrangely out, who take the meaſures of man by his outward appearance and Carcaſe only.

1 Cor. 2. 11. Gal. 5. 17. 1 Theſſ. 5. 23.

Solomon ſpeaks of man's diſſolution, with reference alſo to his original. * *Then ſhall the duſt return to the earth, as it was, and the ſpirit ſhall return unto God that gave it.* Agreeable to which are thoſe excellent Verſes of *Phocylides,*

Vid. Lact. de Opific. Dei, c. 20. & Cic. in Somnio Scipion.

* Eccleſ. 12. 7.

Πνεῦμα

Πνεῦμα γάρ ἐστι Θεοῦ χρῆσις θνητοῖσι καὶ εἰκών·
Σῶμα δὲ ἐκ γαίης ἔχομεν, καὶ πάντες ἐς αὐτὴν
Λυόμενοι χόνις ἐσμέν. ἀὴρ δ' ἀνὰ πνεῦμα δέδεκται. *Inter minores Poetas.*

i.e. *Our Spirit is the Gift and Image of God. For we have our Body out of the Earth, and as to that part all of us being diſſolved into the ſame, become duſt again; but then Heaven receiveth our Spirit again, which came from thence.* The words of *Lucretius* do fitly enough expreſs as much, provided onely that we conſtrue them in a Diviner ſenſe, than he intended;

Cedit item retrò, de terrâ quod fuit ante,
In terras; &, quod miſſum eſt ex ætheris oris,
Id rursùm cœli rellatum Templa receptant. *Lib. 2. de Nat. Rerum.*

When our B. Saviour had cried out on the Croſs, *Father, into thy hands I commend my Spirit, He gave up the Ghoſt*, ſaith the Text, that is (*emiſit Spiritum*) he ſent forth his Spirit: (and Ghoſt is the moſt proper word for a ſeparated or departed Spirit.) Accordingly we read of the *Spirits of juſt men made perfect.* *S. Luke 24.46.* *Hebr. 12. 23.*

Now the Spirit or Soul within us is the principle of all our thoughts and knowledge, of all our will and choice, of all our Life and motion. Theſe then are the proper attributes of a Spirit, Underſtanding, Will, and Vital motion; or ſelf-activity, and power of moving other things. And this notion we ſhall find applicable both to God and Angels.

When we ſpeak of God, we muſt think of nothing material (μήτε μέγεθος, μήτε χρῶμα, μήτε σχῆμα, μήτε ἄλλο τι ὕλης πάθος) neither dimenſions, nor colour, nor figure, nor any other bodily paſſion. *Max. Tyr. Diſſ. 1.*

We

Id. ibid. We may indeed define him [οὐ καλὸν φανότατον, ἀλλ' ὑ, σῶμα καλὸν, &c.] the moſt conſpicuous Beauty, but not a beautiful Body. *He is a ſpirit*; (and the Spirit of Man his imperfect image.) And by ſo affirming we not onely exclude him from the number of viſible, ſenſible and Corporeal Beings, whoſe Underſtanding and Knowledge is infinite, who wills and nills, chuſeth and refuſeth according to that infinite Underſtanding and Knowledge, who hath Life in himſelf, and acts according to his will and choice; a Being of moſt ſoveraign wiſedom, goodneſs and power. Such is the Idea of the moſt excellent Spirit. Thus *Anaxagoras* defined him (*Infinitam mentem quæ per ſeipſam moveatur*;) and thus he is, deſcribed by *Cicero*, (*Mens ſoluta & libera, ſegregata ab omni concretione mortali, omnia ſentiens & movens.*)

5. Joh. 4. 24.

Balbus apud Ciceronem de Nat. deor. lib. 2.

Lactant. Inſtit. l. 1. c. 5.

Vid. Auth. Quæſt. & Reſp. ad Orthod. apud Juſt. Martyr. *p.* 203.

In like manner Angels are Spirits, that is, living and underſtanding Beings, capable in a more eminent way and manner than our Souls are, (by reaſon of their bodily cloggs and impediments) of Knowledge, Will and Action.

The Soul ſeparated from the Body is the cleareſt repreſentation we can have of a Spirit or Angel. Whence *Bellarmin* ſaith very well, that an Angel is (*Anima perfecta*) a perfect or compleat Soul; and the Soul is (*Angelus imperfectus*) an imperfect and incompleat Angel. Onely the Soul of Man perhaps hath that intrinſic habitude and inclination unto Body, which the Angels have not. 'The Soul, ſaith Dr. *More*, conſider'd as inveſted 'immediately with that tenuious matter which is 'her inward vehicle, hath very little more diffe-'rence from the aerial Genii (*or Angels*) than a 'Man in priſon from one that is free; or a ſword 'in the ſcabbard, from one out of it; or a Man 'that is clothed, from one that is naked. A Soul 'is

L. de Aſcenſ. mentis ad Deum.

Immortal. of the Soul. l. 2. c. 17. S. 4, & 8.

'is but a Genius in the Body, and a Genius a 'Soul out of the Body.

Thales, Pythagoras, Plato, and the Stoicks call these Beings [οὐσίας ψυχικὰς] souly Substances, (if I may so speak) and the Peripatetick School generally [*Formas abstractas & separatas*] so that we may pertinently enough stile them [Ψυχῶν ἀσωμάτων ἱερώτατον χόρον] the most sacred Choire of bodiless Souls or Ghosts. S. *Chrysostom* I am sure frequently uames them [ἀσωμάτους δυνάμεις] bodiless Powers. Plutarch. *de placit. l. 1. c. 8.* περὶ Δαιμ. καὶ ἡρώων.

Hereunto well agrees the distribution which *Apuleius* gives us of *Dæmons* or *Genii*; *viz.* such as were sometime in an humane body, and such as were always free from the bonds of Bodies. [And so *Plutarch*, in the person of *Ammonius* the Philosopher, makes two sorts of them, Souls separated from Bodies, or such as never dwelt in Bodies at all.] *De defect. Orac.*

Of the former sort he makes, 1. The Soul of man, [*etiam nunc in corpore situs*] even now in the body. Whence some conceived, εὐδαίμονας *dici, quorum dæmon bonus*, i. e. *animus virtute perfectus est*. [And so *M. Antoninus* often calls the Soul τὸν ἔνδον δαίμονα, and sometimes ἐν ἡμῖν θεὸν, *l. 2. s. 13. l. 5. s. 27. &c.* and so others also speak, εἰ δὴ δαίμων ἑκάστη ἡ ψυχὴ, καθὰ Ξενοκράτει δοκεῖ, εἴη ἂν εὐδαίμων, ὁ εὖ τὴν ψυχὴν ἔχων, h. e. σπουδαῖος. *Suidas ex innominato.*] 2. The humane Soul [*emeritis stipendiis vitæ corpore suo abjurans*] dismiss'd and parted from its Body by death, whom the ancient Latines, as he saith, call'd *Lemures, Lares, Larras* and *Manes*. [To which purpose also *Max. Tyrius* tells us, ἐστὶ τὸ δαιμόνιον αὐτὸ ψυχὴ ἀποδυσαμένη τὸ σῶμα. And again, ψυχὴ ἐνθέν δε ἐκεῖσε ἀποδυσαμένη τὸ σῶμα καὶ καταλιποῦσα αὐτὸ τῇ γῇ φθαρησόμενον, τῷ αὐτῷ χρόνῳ καὶ νόμῳ Δαίμων ἀντ' ἀνθρώπου, ἐποπτεύει μὲν αὕτη *De Deo Socratis.* *Ibid.*

τὰ οἰκεῖα σεδάσματα καθαροῖς τοῖς ὀφθαλμοῖς. *Diſſ.* XXVII. The Soul laying down, or putting off its Body, becomes forthwith of a Man a Dæmon. And ſuch as theſe alſo, as *Plutarch* notes, they called Heroes: εἶναι δὲ ἥρωας τὰς χωρισθείσας ψυχὰς τῶν σωμάτων. De placit.]

Ibid. But then for the latter ſort he adds. There is yet a more excellent and noble kind of Demons, than theſe two ſpecified, [*qui ſemper à corporis compedibus & nexibus liberi*] which were alwaies exempt from the fetters and ties of Body; and of this ſort and number, ſaith he, *Plato* ſuppoſeth every man to have a ſelect witneſs and keeper. And theſe he defines to be [*Genere animalia, ingenio rationabilia, animo paſſiva, corpore aerea, tempore aterna.* A Definition I ſhall not ſtay to examine; Saint *Auguſtine* ſufficiently exagitates and quarrels with it, and eſpecially for aſcribing to them thoſe paſſions which ariſe in us from folly or miſery, with whom *Fulgentius* conſents in the ſame particular.

De civit. Dei *l.* 8. *c.* 16.

B. *Fulgent.* ad *Thraſymund.* l. 3. de paſſione Domini *p.* 553. & iterum *p.* 555.

But I have offered enough to explain the notion of a Spirit [and ſo of Angels] from a reflection upon our own Souls; which was the thing I aimed at.

They paſs, 'tis true, ſometimes in Scripture by the name of men: *Three men appeared to Abraham*, Gen. 18. So at our bleſſed Saviour's Sepulchre, *Behold two men in ſhining Garments*, Saint *Luk.* 24. *Ovid* hath it of *Jupiter* himſelf;

Et Deus humanâ luſtro ſub imagine terras.

And *Homer* (whom *Apuleius* in his Apology calls, *omnis vetuſtatis certiſſimum Authorem*) relates of theſe leſſer Gods.

Odyſſ. ζ. Καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσιν
Παντοῖοι τελέθοντες ἐπιστρωφῶσι πολῆας,
Ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

that

That is, 'That in the habit of divers Pilgrims 'they perambulate Towns and Cities, and take 'inſpection of the good and evil doings of men. Which calls to my mind that of the Apoſtle; *Hebr.* 13. 2. *Be not forgetful to entertain ſtrangers, for thereby ſome have entertained Angels unawares.*

But this was only, ſay ſome, becauſe they aſſumed the likeneſs of men. *In ſpecie virorum apparebant.* And ſo the Devil, ſaith *Druſius*, is call'd *Samuel*, whoſe form he appeared in: and he quotes it for one of Saint *Auguſtine*'s Canons: [*Species rerum appellantur de nominibus ipſarum rerum.*] 'The appearances of things are call'd by 'the names of things themſelves. And whereas we read of the Angels eating, *Gen.* 19. 3. the *Hieruſalem Thargum* hath it [*& videbantur ac ſi ederent ac biberent,*] 'And they ſeemed or appeared, as 'if they eat and drank. And ſo the Angel ſaid to *Tobit's* Son and Daughter, 'All theſe daies 'I did appear to you, but I did neither eat nor 'drink, but you did ſee a Viſion. [*Sed ità vobis videbatur,*] as the Latin renders it. Saint *Auguſtin* indeed gloſſeth on it: 'Not that he impoſed on the eyes of *Tobias* and others, but that 'he did not eat in the ſame manner as they did, 'or thought him to eat, to wit, out of a neceſſity of receiving nouriſhment or bodily refreſhment.

Druſius *in* Gen. 18.

P. Fagius *in* Gen. 19.

Tobit 12. 19.

De Civ. Dei, *l.* 13. *c.* 22.

But *Theodoret*, having proved the verity of our bleſſed Saviour's Body from his feeding on Butter and Honey, his Mother's Milk and other meat and drink agreeable thereunto, ſtarts this Objection of *Abraham*'s Gueſts, the Angels, and anſwers it to this effect. 'If any one ſhall out of 'folly urge the nouriſhment that was in *Abraham*'s 'Tent, let him know that he ſpeaketh fooliſh-

'ly: For thoſe things ſeemed to be done; but 'were conſumed in another manner, which he 'beſt knows, that conſumed them. But if any 'one ſhould alſo fooliſhly grant, that the incor- 'poreal nature was partaker of theſe Kates, yet 'he can never find hunger or thirſt there. ---- I 'need not explain the contents of this cenſure.

Divin. Decret. Epit. c. quòd Dominus ſuſceperit corpus.

'Tis undeniable, that we find many things in Sacred Writ ſpoken of Angels, which border upon Body. But then, we muſt know, it was the property of the Jews Language, as a learned Man obſerves, (indeed of all other) to give denomination to things unſeen from analogical and borrowed expreſſions of things viſible. And here we may remember the ſaying of Saint *Auguſtin* concerning them; [*Locutiones humanæ etiam in eos uſurpantur propter quandam operum ſimilitudinem, non propter affectionum infirmitatem.*] They are ſometimes clad in the dreſs of our paſſions (as God himſelf is) to ſhew forth a likeneſs of working, but not of infirmity. As alſo the admonition of Saint *Chryſoſtom*, 'that when we 'hear of the Seraphim and Cherubim turning a- 'way their Eyes, and covering their Faces with 'their Wings -- we ſhould not think that they have 'Eyes and Faces; for this, ſaith he, is the Figure 'of Bodies; but that the Prophet doth hereby ſig- 'nifie to us their knowledg and vertue.

Mr. *Mede* l. 1. Diſc. 7.

De civit. Dei, l. 9. c. 5.

Hom. 4. de Dei natura.

But after all, whether theſe Spirits, the Angels, may not yet for a time really aſſume a Body, and make uſe of it; or whether they have not alſo ſome corporeal Vehicles of their own, wherein they reſide, of a more refined nature and ſubſtance than any elementary matter we converſe with, (ſuch as *Epicurus* calls his *quaſi corpus*) I ſhall not diſpute; ſo it be granted me, that they themſelves differ from them, as the Soul

Soul from it's Body, or the Inhabitant from the Houſe he lodgeth in. The ſuppoſition, I confeſs, of Vehicles doth moſt facilitate the account of their determinate locality, motion, and appearances, and converſe, yea, and the corporeal puniſhment expreſly allotted in holy Scripture to ſome of their number in the infernal flames.

And it cannot be denied, but that ſeveral of the Fathers have reputed them after a manner corporeal: but then, it was chiefly [*comparativè*] in reſpect of God, who is the moſt ſimple and abſolute Spirit.

Inviſibilia illa, quæcunque ſunt, habent apud Deum & ſuum corpus & ſuam formam, Tertul. *adverſus Praxeam* ſ. 7. ἀσώματος δὲ λέγεται καὶ ἄϋλος, ὅσον περὶ ἡμᾶς—— μόνον γὰρ ὄντως ἄϋλον τὸ θεῖόν ἐστι καὶ ἀσώματον, Damaſcen. *Comparatione Dei corpora ſunt, noſtri ſpiritus*, Gregor. 1. Tom. 1. moral. in Job l. 2. c. 2. *quam diſtinctionem ſecutus eſt* Beda, *& alii.* Πλὴν ἡμῖν γε ἀσώματος ἔχω ἢ ὅτι ἐγκύπτα, Greg. Nazianz. περὶ θεολογίας, ſerm. 2. *Vide* Zanch. *de operib. Dei*, part 1. l. 2. c. 3. & Otho-Caſman. *Angelograph.* part 1. c. 3.

And to this opinion the ſecond *Nicene* Council, under *Conſtantine* and *Irene*, inclines, allowing God only to be perfectly incorporeal, but none of the creatures ſo *ex toto*, though the Angels are there confeſs'd to be not ſo groſly clothed, as we, [*verùm tenui corpore præditos, & aereo ſive igneo*] and their chief reaſon is, [*quod taliter circumſcribuntur, ſicut anima quæ carne clauditur*, whereas God is infinite and unbounded.] But yet many of that Council conſented not thus much, as *Carranza* notes, being of the belief [*Angelos omninò eſſe incorporeos*] whom they of the *Lateran* Council ſeem to have followed. And

Vide *Carranzæ* ſummam VII. Gen. *Nicen.* Concil.

Alwſworth on Gen. 1. 1. ſo the Jewiſh Rabbies conceived of them too, as Creatures that have form without matter or body.

Moſt certain it is, that they are a ſort of Beings above humane Souls in their greateſt perfection; and yet we have ſufficient evidence, that this lower rank of Spirits within us are immaterial and incorporeal; [even from their known and familiar operations, abſtracting and ſelf-reflecting thoughts; ſimple apprehenſions of notions Univerſal, Mathematical, Logical, Moral and remote from ſenſe; inferences and deductions from them compared and compounded in propoſitions, ſyllogiſms, *&c.* which I ſhall not here enlarge further upon.] *Lucretius* himſelf, who aſſerts the Soul to be corporeal, is yet forced to invent a fourth ſubſtance beſides the wind, and heat, and air, which he cannot find a name for, and therefore calls [*nominis expertem*] and which is, as he ſaith, [*anima quaſi anima*] the Soul of the Soul. [As *Ariſtotle* was conſtrained to excogitate a fifth eſſence, *nomine vacantem*, out of which the Soul was made, diſtinct from the four Elements. *Cicero* 1. *Tuſcul.*]

L. 3, *de nat. rerum.*

In a word, needs muſt the Angels (even conſidered with their Vehicles, whatever they are) be of another nature from thoſe bodily ſubſtances we are acquainted with, when we read of a Legion of them together in one man; and a Legion, as *Heſychius* computes it, is 6666.

S. Mark 5. 15.

SECT. II.

Created.

That they were created by God, is evident from that place of the Apoſtle to the *Coloſſians*; 'By him 'were

Col. 1. 16.

'were all things created that are in Heaven and 'in Earth, viſible and inviſible, whether they be 'Thrones or Dominions, Principalities or Pow-'ers; all things were created by him, and for 'him: where (as *Theodoret* well notes) paſſing over things viſible, he more diſtinctly and particularly mentions the Orders of Things inviſible, 'whe-'ther they be Thrones, or Dominions, or Princi-'palities, or Powers. --- And to a like purpoſe '*Theophylact.*

Theodoret. divin. decret. epit. de Angelis. *Theophylact.* in loc.

And from that of the Pſalmiſt, who, when he had call'd upon the 'Angels by name to praiſe 'God, as well as the Sun, and Moon, and Stars, 'and Heavens, adds this reaſon concerning them 'all in common, (as Saint *Auguſtin* rightly obſerves) 'For he commanded, and they were 'created; he hath alſo eſtabliſhed them for 'ever.

Pſal. 148. 5, 6.

De Civit. Dei *l.* 11. *c.* 9.

So alſo *Juſtin Martyr in expoſ. Fidei de rectâ confeſs.* p. 372, 373. [Who alſo obſerves, that, when the Apoſtle had mentioned, *Rom.* 8. 38. 'Angels, Principalities, Powers, *&c.* he adds, 'to make up the liſt complete, [ὑδὲ κτίσιν ἑτέραν] 'nor any other creature, thereby ſufficiently in-'timating the Creation of *all theſe*, id. *p.* 375.

And accordingly (as *Theodoret* further adds) we have them named firſt in the *Benedicite*, or ſong of the three Children, among the Works of the Lord, which are to bleſs, praiſe him, and magnifie him for ever. —From hence alſo they are call'd *Sons* of God in holy Scripture; agreeably to which *Hierocles* ſtiles the Heroes, Θεῶν παῖδας, and *Max. Tyrius* gives this as a Law or Maxim, univerſally acknowledged throughout all the World, 'That there is one God the King and 'Father of all, and that the many Gods are the 'Children and Off-ſpring of this one God.

Job 1. 6. 2. 1. 38. 4. In *Pythag. Carm. Diff.* 1.

Therefore is he named by the Apoſtle 'the Fa-
Hebr. 12. 9. 'ther of Spirits, *viz.* in a more peculiar manner than of other Beings, they partaking moſt of his Image and likeneſs. So *Jupiter* too among the Heathen Poets is often paraphraſed by —— Πατὴρ ἀνδρῶν τε θεῶν τε. — *Divûm Pater atque hominum Rex, Sator Deorum.* And the Angels in *Apollo*'s Oracle own themſelves derived from him:

Lactant. inſtit. l. 1. c. 7. —— μικρὰ δὲ θεῦ μέρος ἄγγελοι ἡμεῖς.

This their production by God is the foundation of their natural, neceſſary, and perpetual ſubjection to him, dependance on him, and being imploy'd by, and under him: with reference to which alſo ſome apply that of Saint *Paul* to *Timothy*, [βασιλεὺς τῶν αἰώνων] *King* of the *Æon*'s, or *Angels*. And, if ſo, we may expound *Hebr.* 1. 2. too [δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,] 'by whom 'alſo he made the *Æons*. [But I am rather of *Theodoret*'s mind, that the word doth not import ſo much [*aliquam ſubſiſtentem ſubſtantiam*] any diſtinct ſort of Beings, as [*diſtantiam quæ tempus ſignificat*] Time or Age; and 'tis uſed in Scripture comprehenſively for [*quicquid in ſæculis unquam extitit*] the whole world: *Hebr.* 11. 3. [*omnia quæ facta ſunt in tempore*] as *Primaſius* hath it, [all things that were made in time.] To be ſure that famous ſtile of [*Dominus Deus exercituum,*] *Lord God of Sabaoth*, or of Hoſts, hath a more ſpecial reference unto theſe Beings, than to the Hebrew trained Bands, as a late Author applies it.

1 Tim. 1. 17. Dr. *Ham*, in Loc.

Dvin. Decret. Epit. de *Æonibus.*

Vide *Druſium* in Hebr. 1. 2.

Tract. Theol. Pol. c. 17. p. 280.

But now, at what time they were made, is ſomewhat dubious and uncertain. That it was within the ſix dayes, is concluded, I think, generally, becauſe in them, as the Scripture ſaith, God finiſhed all his works, and after reſted upon

on the ſeventh, creating no new Species of Beings. Certain it is alſo, that it was before the making of Man (and ſome conceive before the viſible Creation too) the Apoſtaſie of a great part of them preceding Man's fall in *Paradiſe*, which they contrived. Others place it upon the Firſt days Creation, when the higheſt Heavens are ſuppoſed to have been made with the Primogenial Light, and with them theſe heavenly Inhabitants and Children of Light; and this is conjectured the rather from that of *Job*, where the 'Morning Stars are ſaid to have Sang to-'gether, and the Sons of God to have ſhouted 'for joy, at the laying of the foundations of the 'Earth: which cannot be underſtood of the fixed Stars in the Firmament, for they were created, after the Foundations of the Earth were laid, upon the fourth day; but of the Angels, who are call'd, as was ſaid before, *the Sons of God*, and reſembled here to *Morning Stars* for their brightneſs and glory, in ſuch a metaphorical or borrowed ſenſe, as Chriſt is alſo call'd *the bright morning Star*. The LXX indeed varies a little from our Reading; but then for the [*Sons of God*] puts expreſly the word [*Angels*] ὅτε ἐγενήθησαν ἄστρα, ἤνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου. *when the Stars were made, all my Angels praiſed me with a loud voice*; which the Latin follows; and therefore Saint *Auguſtin* infers upon it, [*jam ergò erant Angeli, quando facta ſunt ſidera*] That the Angels were certainly in being before them.

Tatian. orat. contra Græcos.

Job 38. 4. 7.

Rev. 22. 16.

De Civit. Dei l. 11. *c.* 19.

God moſt probably, firſt made theſe Spirits and then bodily Beings, and then after united both together in Man, who is a complex of Spirit and Body, according to that of the *Lateran* Council; [*Deum ab initio temporis utramque ex nihilo condidiſſe creaturam, Angelicam & mundanam,*

Concil. Lateran. 1. de Fide Catholicâ

nam, & deinde humanam quasi communem ex Spiritu & corpore constantem:] wherewith agrees the saying of *Damascen*, That 'being not content 'with the contemplation of himself alone, he 'made the Angels, the World, and Men to par-'ticipate of his goodness and bounty; and it 'was but meet (as he argues out of *Greg. Na-'zianz.*) that the intellectual substance should 'first be created, and then the sensible.

Vide Lipſ. Physiol. Stoic. l. 1. Diſſ. 20.

To which I will only annex that excellent passage of *Seneca*, quoted by *Lactantius* out of his Exhortations. [*Deus cum prima fundamenta molis pulcherrimæ jaceret, ut omnia sub ducibus suis irent, quamvis ipse per totum se corpus intenderat, tamen ministros Regni sui Deos genuit:*] 'When God laid 'the first Foundation of this most beautiful Fa-'brique (the World) that all things might go un-'der their respective Guides, although he were e-'very-where himself present, yet he made the 'Gods [*i. e.* Angels] as Ministers of his Kingdom.

Lactant. inſtit. l. 2. c. 5.

Moses, it is confess'd, in the History of the Creation, takes not express notice of them by name. Only they are thought by some included in *Fiat Lux*, *Gen.* 1. 3. *Let there be Light.* So Saint *Augustin*, who refers the Division too made there between the Light and Darkness, *Exodus* 4. to the difference between the holy and impure Angels, that is, Angels of Light and Darkness: But by others rather in that of *Ch.* 2. 1. *Thus the heavens and the Earth were finished and all the hosts of them.* And in like manner the *Psalmist* hath it, *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* Now the Angels are elsewhere stiled, *The host of Heaven*, 1 Kings 22. 19. or *Heavenly host*, Saint *Luke* 2. 13. and the *Rabbies* call the upper Heavens, *The World of Angels, the World of Souls, and the Spiritual World.*

De Civit. Dei l. 11. c. 19.

Pſ. 33. 6.

Dr. Pearſon on the Creed p. 53

SECT.

SECT. III.

Intellectual and Free, Powerful, Agile, and Immortal.

Now what kind of Spirits the Angels are, I will ſhew farther in theſe four particulars.

I. That they are intellectual Spirits, endued with underſtanding and Free-will, and of a vaſt knowledge.

II. Of great power and might.

III. Of extraordinary ſpeed and agility.

IV. Immortal and ſuch as cannot Die.

Of each of which ſuccinctly.

Firſt, That they are intellectual Spirits, [call'd *νες* and *νοὶ* by *Plato* and *Plotinus*, *νοεροὶ* by *Pſellus*, and *νοεραὶ ουσιαι* by others, and therefore alſo ſtiled *intelligentiæ*] endued with Underſtanding and Free-will, being the off-ſpring, of God, as hath been ſaid already, and after his Divine Image in a more perfect manner and degree than we Men are. Zanch. de oper. Dei, part. 1. l. 2. c. 2. Lipſ. Phyſiol. ſtoic. l. 1. Diſſ. 18. Damaſcen. de Orth. fide l. 2. c. 3.

An undoubted proof and evidence of their Intellectual Being and Freedom of Will, or Choice together, we have in the Law given them by God. And that there was a Law preſcribed them is undeniable, in that we read of ſome of them, that *ſinned*, and by ſo doing, *fell from their firſt eſtate, and place of happineſs*; (of which I may have occaſion poſſibly to ſpeak further afterwards.) Now ſin is evermore [*ἀνομία*] *the tranſgreſſion of a Law*, and, *where there is no Law, there can be no tranſgreſſion.* And God is ſaid, *not to have ſpared the Angels that ſinned.* Both ſin and puniſhment therefore ſuppoſe them Intellectual and Free Agents: none, but ſuch, can take cognizance of 2 S. Pet. 2. 4. S. Jude 6.

a Law; and none but ſuch deſerve a ſevere puniſhment, as *Juſtin Martyr* tells us, giving an account of the moſt righteous doom both of Men and Angels, from the liberty of Will wherewith God hath furniſhed them. Again, they are God's Meſſengers and Miniſters, by whom he gave his Laws to the *Iſraelites* of old, and revealed many things to his Prophets, [as ſhall be declared in another place] which argues them ſufficiently to be, as they are termed, Intelligences, that is, underſtanding and ſpontaneous Beings.

Apol. 1. p. 45.

And certain it is, Their intellectuals are much beyond the moſt improved of humane kind. '*According to the degree of immateriality*, ſay the Schools, *is the degree of knowledge*. They have both a more excellent quickneſs and ſubtlety of natural underſtanding, and a greater improvement made of it. This ſeems intimated in the firſt Temptation. *Gen.* 3. 5. *Ye ſhall be as Gods knowing good and evil.*] The *Chaldee* there ſaith, [as Princes,] and *Jonathan*'s Paraphraſe [as Angels.] —And our bleſſed Saviour, as I before ſuggeſted, plainly ſuppoſeth a greater meaſure of knowledge in them, than in Men, when he ſaith, *Of that time knoweth no man, no, not the Angels*— Saint *Matth.* 24. 36. —And [*according to the wiſdom of an Angel*] is a Standard of the higheſt elevation, 2 *Sam.* 14. 20.

D. Tho. part. 1. Q. 14. Art. 1.

Ainſworth in loc.

The Ancients call'd them δαίμονας, *i.e.* from their knowledge. Hence the Author of *Heſiod*'s Allegories calls *Ariſtotle* δαιμόνιον, h. e. *maximæ ſapientiæ virum*, and *Plutarch* in his Book περὶ Παιδ. calls *Plato* by the ſame name, whom others ſtiled Divine; *quaſi quendam Philoſophorum Deum*, Cicero 2. *de nat. Deorum.* And *Homer* is by many call'd δαιμονίβατος, [*propter admirabilem ſcilicet multarum rerum cognitionem.*] And *Proclus* will have

Hierocles in Pythag. Carm. Lactant. inſtit. l. 2. c. 15. D. Auſt. de Civ. Dei, l. 9. c. 22.

have the word δαίμων to be uſed in divers reſpects; 1. God alone, ſaith he, is [*ipſâ eſſentiâ* δαίμων,] h. e. *omnia ſciens & omnibus proſpiciens.* Whom *Plato* likewiſe calls μέγαν δαίμονα. 2. Angels are ſo [*comparatione,*] becauſe they do *proximè ad Dei ſcientiam accedere, idque naturâ ſuâ.* And then, 3. The Soul of Man is ſo [*habitu*] by vertue of its acquiſitions, *Zanch. de oper. Dei, p.* 1. *l.* 2. *c.* 1.

Their faculties and capacities are abler and larger than ours. They are [*undique oculati*] *full of eyes, before and behind.* They are more privy than we to the Almighty's Councels, *Standing in his preſence and beholding of his face.* And then their time for obſervation and experience hath been much longer, even from the firſt of the Creation, which muſt needs make a vaſt addition to the treaſure of their knowledg, always growing and increaſing. For *with the antient is wiſdome, and in length of days is underſtanding.* Revel. 4. 6. Job 12. 12

And yet their knowledg is not infinite and boundleſs, but limited and confined. Some things are hidden from them, as the *Day of future judgment.* Some things are proper and peculiar to God only to know, as the *ſecrets of mens hearts, and thoſe future contingents which depend upon the free-will and determination of reaſonable creatures.* The Angels, we preſume, have a deep and ſearching ἀγχίνοια, or skill of gueſſing beyond the ableſt Sons of Art, (that are moſt vers'd in Natures Secrets, and the Hiſtory of the World) and ſo can readily foretel ſuch things as neceſſarily depend upon certain natural cauſes, though to us unknown, and make ſhrewd conjectures of other matters. But the certain fore-knowledge and prediction of things to come, which are purely voluntary and contingent, muſt be reſerv'd

reſerv'd to God himſelf, who ſometimes makes his appeal thereunto, as that which is not communicable to any other beſides: *ſhew the things that are to come hereafter*, ſaith he, *that we may know that ye are Gods.* Whereto agree[illegible] notable ſaying of *Pacuvius*,

Iſa. 41. 23.

A. Gell. Noct. Att. l. 14. c. 1.

Nam ſi qui, quæ eventura, prævideant,
Equiparent Jovi.

As to the diſtinct manner of Angelical knowledge, natural or revealed, [*per ſuam eſſentiam, per ſpecies vel imagines à Deo inditas — nec ratiocinando, ut nos, ſed magis ſimplici intuitu*;] or the way of communication which they have, either among themſelves or unto mortals; their tongues and language, [whether it be only *voluntatis actu & imperio*, as in God to will is to effect, and our inward operations and bodily motions much depend on the *nutus*, inclination and determination of the will,] 'tis ſomewhat beyond our preſent dull apprehenſion, who dwell in clay, and therefore the inquiry after it fit to be reſpited, [*donec Elias venerit*, as the Jews ſpeak, or] to the other World. *Hardly do we gueſs aright at things that are upon Earth*, (as the Wiſeman obſerves) *and with labour do we find the things before us; but things that are in Heaven, who hath ſearched out?* And, as *Zanchie* ſaith, none but fools will be bold and peremptory in defining this matter, *Quid enim opus, ut hæc atque hujuſmodi, affirmentur, vel negentur, vel definiantur cum diſcrimine, quando ſine diſcrimine neſciuntur? ut D.* Auguſt. *optimè, Enchirid.* c. 59.

Wiſd. 9. 16

De Oper. Dei part. 1. l. 3. c. 5 & 6.

Secondly, The Power and Might of theſe Spirits is great and conſiderable. Spirit is a word that connotes Power, as Fleſh doth Weakneſs.

So

So it is ſaid of the *Egyptians*, *They are Men and not God, and their Horſes Fleſh and not Spirit.* And the Angels are ſaid, not only to be [*mighty*] and [*ſtrong*;] but to [*excell in ſtrength*] or to be [*mighty in ſtrength*] and by Saint *Peter*, as I ſhewed before, deſcribed with this attribute of preference unto men, [ἰσχύϊ καὶ δυνάμει μείζονες ὄντες] *a being greater in might and power.*] Hence are they call'd [God's *Hoſt.*] When the Angels of God met *Jacob*, he ſaid, *This is God's hoſt, and he call'd the name of that place* Mahanajim, *i. e.* Two Hoſts or Camps; for the word is of the dual number, as *P. Fagius* notes: and ſome of the Jews, he tells us, refer it to *Jacob*'s Hoſt or Company that he had with him, and this Hoſt of God, which met him there; but others of them to two Hoſts of Angels there meeting together, the one that guarded him out of *Meſopotamia*, and the other came out of *Chanaan* to receive him as their charge upon his return; it being a common opinion among them, that certain Angels are deputed to every Province or Region, of which more, σὺν θεῷ, hereafter. Whatever there be in this Comment, there is no doubt, ſaith Saint *Auguſtin*, but the Hoſts, which *Jacob* ſaw, were a multitude of Angels, call'd in Scripture the heavenly *Militia* or Hoſt of Heaven. And they are indeed a puiſſant and mighty Hoſt, reſembled elſe-where to Horſes and Chariots of Fire, 2 *King.* 2. 11. —and *c.* 6. 17. You may gueſs at their ſtrength a little by their exploits on Record, *One of them ſlew all the firſt-born in* Egypt *both of Men and Cattel in a night. One of them in another night deſtroy'd all* Sennacherib's *formidable Army to the number of an hundred fourſcore and five thouſand. One of them reſtrained the flames of that raging fire into which the three Confeſſors were caſt,*

Iſa. 31. 3.
2 Theſſ. 1. 7.
Revel. 5. 2.
Pſ. 103. 26.
2 S. Pet. 2. 11.
Gen. 32. 1, 2.
Vide Munſter. & P. Fag. in loc.
Quæſt. ſuper Geneſ.
Exod. 12. 23. 29.
2 Kings 19 35.
Dan. 3.

caſt, ſo that it touched not ſo much as their garments, though it devoured their Executioners. One of
Ch. 6. *them ſtopt the mouths of the hungry and ravenous Lyons from ſeizing upon* Daniel *in their Den. One of*
Act. 12. *them ſmote off Saint* Peters *Fetters, and cauſed, not only the Priſon-door, but the Iron-gate of the City to open to him.* —Not to give any further in-
Serm. 2. de Paſch. ſtances, It was a ſaying of *Luther*'s, [*unus Angelus potentior eſt quàm totus mundus*] *One Angel is of greater power than the whole world beſide.* But yet all their power is ſubjected unto God, and nothing, if compared with his Omnipotence. They can do nothing but what he pleaſes; [*nec eſt in*
Lactant. Inſtit. l. 2. c. 17. *Angelis quidquam niſi parendi neceſſitas*] and therefore in the ſame place, where they are acknowledg'd by the Pſalmiſt to *excel in ſtrength*, they are ſaid alſo to *do his commandments hearkning unto the voice of his word.*

III. Their agility, ſpeed and ſwiftneſs is extraordinary, moving like lightning from one end of Heaven to the other; compared therefore to a
Pſ. 104. 4. *flame of fire*, which alſo penetrates the hardeſt Bodies. Hence are they repreſented to us [*alati*] with *wings to flie*, Iſa. 6. 2. [In the ſame ſenſe as Wings are attributed to the Wind by the
V. 3. *Pſalmiſt*, and by Poets to the Thunder-bolt.] And ſo the Heathens feigned *Mercury* [θεῶν πάϊν ἄγγελον, as *Heſiod* calls him, the nimble Angel or
Fulminis ocyor alis. Ἔργ. καὶ ἡμερ. l. 1. Meſſenger of the Gods] to be winged.

This their quickneſs and agility in motion proceeds from their ſpiritual nature, which is not ſubject to wearineſs, heavineſs, or fainting, with the like infirmities, which neceſſarily attend Bodies; nor obſtructed and hindred by external impediments in the way, as Bodies are; and ſo they need not ſuch a ſpace of time, neither to paſs in, as Bodies do. And, beſides this, it is much

much help'd forward in the good Angels by their promptitude and readineſs, propenſity and zeal to diſpatch the errand and Miniſtry, upon which they are ſent and imploy'd. 'Tis not here [*Timor,*] but—[*Amor addidit alas.*]

Laſtly, that I be not tedious, They are Immortal and ſuch as cannot Die. Ἀθάνατοι, or *the Immortal,* is uſed abſolutely by *Heſiod* for their name; and Ἀθάνατοι Ζηνὸς, The immortals of *Jupiter.* [In like ſort as we uſe [Mortals] for [Men]: So *Homer* βροτοὺς, to which alſo he adds an Epithet of the ſame importance —θνητοῖσι βροτοῖσι.] This follows too from their being Spirits, and ſo not having within themſelves a principle of corruption, nor being liable to deſtruction from other created Power: For nothing is ſo immortal as not to be annihilable by God, and deſtroyed by that power, which at firſt produced it. As to him therefore all things are mortal; and in this ſenſe *he only and no other hath immortality,* as the Apoſtle tells us, 1 *Tim.* 6. 16. For he only is abſolutely immutable, and hath [*omnimodam neceſſitatem eſſendi,* as the Schools ſpeak] an every-way neceſſary Exiſtence; and all other Beings have an eſſential dependance upon him, and ſo a poſſibility of ceaſing to be with reſpect to his Will; nay I may add a neceſſity of not-being, when he pleaſeth. Hence poſſibly the Angels are call'd by *Max. Tyrius* [ἀθάνατοι δαίμονες] Immortals of the ſecond Rate; and *Damaſcen* puts it into his Definition of Angelic Nature, [κατὰ χάριν ἐν τῇ φύσει τὸ ἀθάνατον εἰληφῶς] *receiving by Grace a natural Immortality.*] It being a known maxime of his, [πᾶν κτιστὸν τρεπτόν ἐστι,] *whatever was made is alſo mutable.*] —And with this interpretation it may be, we may ſomewhat qualifie that of *Tatianus* concerning the Soul of

Ἔργ. καὶ ἡμ. l. 1.

Differt. xxvi.

Orat. contra Græcos. Man, [ἡ ψυχὴ καθ' ἑαυτὴν θνητὴ, ἀλλὰ διωάμει ἡ αὐτὴ ἡ μὴ ἀποθνήσκειν,] *That it is of it ſelf mortal, but yet in a capability of not dying*: The rather becauſe he

Ibid. accuſeth *Ariſtotle*, [*quod τῆς ψυχῆς διαβάλλει τὴν ἀθανασίαν,*] *for rejecting or impeaching the immortality*

Dialog. 3. *of the Soul.* But this by the way. —*Theodoret* decides the matter well: *God*, ſaith he, *is properly immortal, for he is ſo eſſentially and independently; but Angels and the Souls of Men hold of him, and muſt conſequently own their immortality as his gift.*

But yet farther; Spirits, as I ſaid, have not that principle of corruption within themſelves, which Elementary Bodies have, nor are they lyable to a pernicious and deſtructive violence from Creatures without, as our Life is ſometimes from the meaneſt and moſt inconſiderable.

S Luke 12. 4. *Fear not them that kill the Body*, ſaith our bleſſed Saviour, *and after that have no more, which they can do*; are at their *ne plus ultra*. The Sóul or Spirit is [ἔξω βέλους] quite out of their reach: kill that they cannot, but only manumit, and ſet it free. And, that the Angels are ſuch Spirits, as cannot Die, is ſufficiently intimated, when this is made the demonſtration of our immortality, who ſhall be raiſed hereafter, [and conſequently our not eating and drinking, marrying and giving in marriage then, which are the appendages of this mortal decaying, and periſhing

S. Luke 20. 34, 35, 36. ſtate on Earth.] *The children of this world marry, and are given in marriage; but they, which ſhall be accounted worthy to attain that world and the reſurrection from the dead, neither marry nor are given in marriage, neither can they die any more; For they are equal unto the Angels.* And therefore the Apoſtle Saint *Paul* calls the Body too, that is raiſed

1 Cor. 15. 44. up in incorruption, Πνευματικὸν, *a ſpiritual Body.*

But thus much ſhall ſuffice to have ſpoken of the Nature

Nature of Angelical Spirits, ſo far as we underſtand it, who skill but little exactly and diſtinctly of our ſelves, whereby we conclude of them; and therefore, may add ſafely and modeſtly, [without the danger of Scepticiſm in the Caſe,] as *Damaſcen* doth in the cloſe of his Deſcription of theſe Beings, [τῆς οὐσίας τὸ εἶδος καὶ τὸν ὅρον μόνος ὁ κτίσας Θεὸς ἐπίσταται,] *That God alone, who made them, knows comprehenſively the kind and limits of their Being.*

Vid. *P. Remi* prælect. in ſomn. ſcipionis, *p.* 574. De Orthod. Fide ut ante cit.

CHAP. III.

Of their Number and Diſtinction.

THirdly, We paſs on next to their Number and Multitude, and under that Head to treat ſomewhat of their Diſtinction and Order. For the Apoſtle refers to *all of them*, [οὐχὶ πάντες,] *Are they not all* ——

SECT. I.

Of their Multitude.

The Angels are many. Conſider them, as they are divided now into two ſorts, *Good* and *Evil*, the Angels that *ſtand*, and the Angels that *fell*, you will find very many, a great number, under both Heads.

Vid. *Porphyr.* de Abſtin. *l.* 2. *ſ.* 37.

The Scripture of the Old Teſtament is ſomewhat ſilent in relating to us the manner of the fall of Angels; though it evidently enough ſuppoſe it, and refer to it. But in the New we have more expreſs and frequent mention thereof. Our

S. *John* 8. 44. bleſſed Saviour ſpeaks of the Devil as *a murderer from the beginning, who abode not in the truth, a Lyar and the Father of Lies.* Saint *John* alſo ſaith, *The Devil ſinneth from the beginning.* [And the word Devil includes all the Apoſtate Spirits, who are ſometimes call'd plurally *Devils*, Saint *James* 2. 19. and ſometimes more diſtinctly, *The Devil and his Angels.*] Saint *Peter* puts their ſin and puniſhment together: *If God ſpared not the Angels that ſinned, but caſt them down to Hell, and deliver'd them into chains of darkneſs to be reſerv'd unto Judgment.* — And in like manner Saint *Jude*; *The Angels, which kept not their firſt eſtate, but left their own habitation, he hath reſerved in chains under darkneſs unto the judgment of the great day.* — All without queſtion innocent and holy at the firſt, being made by a good and holy God; but ſome of them in the abuſe of their liberty, or free-will, prevaricating and rebelling againſt their Maker and Soveraign, were thereupon caſt down from the Regions of Light above, and left under an irreverſible ſentence of condemnation. But theſe Devils were not ſuch by Nature or Creation, as the *Manichees* and *Priſcillianiſts* taught of old, but by a voluntary degeneracy. *Theodoret* conceives it ſufficiently demonſtrated from the goodneſs of their Maker, and the righteouſneſs of their Judg. *How*, ſaith he, *could he be call'd good, were he the creator of vice?* or, *how juſt and righteous, ſhould he puniſh a nature, which could do no good, and were ingaged by him in a neceſſity of ſin?*

2 S. *Pet.* 2. 4.

S. *Jude* 6.

Divin. Decret. Epit. de Diab. & Dæmonibus.

Vide Lipſ. Phyſiol. Stoic. *l.* 1. Diſſ. 20.

Othocaſm. Angelogr. *p.* 2. *c.* 10.

Many things are ſaid by the Fathers of their Fall, or Sins in particular, as Pride and Envy, *&c.* nay, and by ſome of them, luſt, applying to that purpoſe *Gen.* 6. 2. But *Theodoret*, whom I juſt now quoted, cenſures that opinion for a piece of groſs ignorance and dotage.

Divin. Decret. Epit. de Angelis.

I will not digreſs further into this ſpeculation: from hence now is the diſtinction of good and evil Angels; and there is an Hoſt of each, *Michael and his Angels*, and *The Dragon, that old Serpent, call'd the Devil and Satan, and his Angels*, Rev. 12. 7. 9.

The one ſort are call'd, *ſignanter*, *The Angels. Angels of God. Holy Angels. Angels of Heaven.* (From their proper οἰκητήριον, Seat and Habitation) and in the ſame ſenſe, *Angels of Light. The elect or choice Angels.*— The other κακοδαίμονες, *Evil Angels. Wicked and unclean Spirits. The Angels that ſinned. The Devil and his Angels. The Rulers of the darkneſs of this World*, &c. Of whom I ſhall ſay little more, but that their number is ſuppoſed great and formidable, by the Apoſtle, *Eph.* 6. 12, and we read of a Legion of them in one Man, (as hath been intimated before alſo) Saint *Mark* 5. 15. and our Saviour inſinuates divers ſorts among them, when he ſaith, *This kind of Devils goeth not out, but by faſting and prayer*, Saint *Matth.* 17. 21.

S. *Matt.* 4. 11. *Act.* 5. 19. S. *Matt.* 25. 31. & 24. 36. 2 *Cor.* 11. 14. 1 *Tim.* 5. 21. S. *Luke* 8. 2 9. 42. 2 S. *Pet.* 2. 4. S. *Matth.* 25. 41. *Epheſ.* 6.

But our comfort is, that the good Angels exceed them, moſt probably, in number. [This *Euſtachius* collects from, *Revel.* 12. 4. where the Dragon is ſaid to draw with him, *The third part of the Stars of Heaven*; and *Aquinas* from 2 *Kings* 6. 16. which he expounds *de bonis & malis Angelis. They that be with us are more than they that be with them.*] To be ſure, in wiſdom and ſtrength; for [ἡ κακία φθαρτικὴ ἀρχῶν,] *Wickedneſs doth naturally debaſe, impair and weaken the powers and faculties*; and as the good have the increaſes of divine grace, ſo the evil are in chains and bonds; and we never read of a conflict between them, but the good come off conquerours. Our bleſſed Saviour mentions *more than twelve legions*, [that is, by com-

Metaphyſ. p. 4. Q. 4. Part 1. Q. 63. Art. 9. *Ariſtot.* *Dan.* 12. *Revel.* 12. *Tobit.* 8. 3. *Revel.* 20. 1, 2.

S. Matth. 26. 53. putation 79992.] *Thinkeſt thou*, ſaith he, *I cannot pray to my Father, and he ſhall preſently give me more than twelve legions of Angels.* Whereas we read but of one legion of the evil ones together.] *The Chariots of God* (ſaith the Pſalmiſt) *are twenty thouſand, even thouſands of Angels*, Pſ. 78. 17. The Margin hath it, *even many thouſands of Angels.* And in the Prophet *Daniel* we have mention of [*myriades myriadum*] *Thouſand thouſands miniſtring to God, and ten thouſand times ten thouſands before him*, ch. 7. 10. And ſo again in the *Revelations*: *Many Angels about the Throne, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.* A certain and definite number for a vaſt but uncertain. Our Apoſtle to the *Hebrews* therefore ſpeaks of them more indefinitely, as not to be counted up. *An innumerable company of Angels*, ch. 12. 12. So we tranſlate and Engliſh; but the Greek is only [μυριάσιν ἀγγέλων,] *Myriads of Angels*; in like manner as we do elſewhere, [τῶν μυριάδων,] *an innumerable multitude*, Saint *Luke* 12. 1. They are, as hath been ſaid, *God's Hoſt*; and *Bildad* asks the queſtion, *Is there any number of his Armies?* We may ſooner reckon up the Stars in the Firmament, than number out thoſe Morning-Stars.

Job 25. 3.

Orpheus it ſeems, counted upon three hundred ſixty and five, [as many as there are days in the year.] *Heſiod* three Myriads,

Ἔργ. καὶ ἡμερ. l. 1.

Τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πολυβοτείρῃ,
Ἀθάνατοι Ζηνὸς, φύλακες θνητῶν ἀνθρώπων.

Lactant. inſtit. l. 1. c. 7. Max. Tyr. Diſſ. 1

But, as *Lactantius* replies upon the one, ſo *Max. Tyrius* upon the other, they are more than ſo, they are innumerable.

Pythagoras taught, *That all the Air was full of them*;

them; and the like *Apuleius* delivers out of *Plato*, *De Deo Socratis*. And *Suarez* thinks, that *Ariſtotle* referr'd to theſe Beings, when he commended that of *Thales*, [*omnia eſſe Deorum plena*,] *That all places abound with Gods.* Metaph. Diſp. 35. ſ. 1.

Some of the Fathers, from the Parable Saint *Luke* 15. have reckon'd their number compar'd with Man-kind, as ninety-nine to one. D. *Aug.* & *Hieron.*

But * *Aquinas* concludes, That theſe Immaterial Subſtances do incomparably exceed all the Material in their Multitude. Vide *Zanch.* de Operib. part. 1. l. 2. c. 13. * Part. 1. Q. 50. Art. 3.

SECT. II.

Of their Order.

Now in this vaſt multitude there muſt needs be a ſetled Order, which is the Cement of all Society, and that alone, which diſtinguiſheth it from a confuſed heap. And ſo the holy Scriptures ſufficiently declare; though, what that Order is in particular, we are left to ſeek, and muſt not be over-peremptory in determining beyond what is written.

The very fallen Angels retain yet ſome Order among them, without which the Kingdom of Darkneſs it ſelf could never ſtand, Saint *Matth.* 12. 26. There is, as hath been ſaid, *The Devil and his Angels. The Dragon and his Angels. Beelzebub the Prince of the Devils*, ver. 24. Some chief Devil whom *Triſmegiſt.* ſtiles, Δαιμονάρχην, call'd elſewhere *Satan*, and the *Prince of the Power of the Air*, *Epheſ.* 2. 2. and thought to be that *Lucifer*, ſpoken of by the Prophet, *Iſa.* 14. 12. *How art thou fallen from Heaven, O Lucifer, Son of the Morning!* Which, however it be underſtood there of the King of *Babylon*, may yet be judged to compare his ſud- Lactant. Inſtit. l. 2. c. 15. Vid. D. *Aug.* de Civ. Dei, l. 11. c. 15. & *Zanch.* de Operib. Dei, part. 1. l. 2. c. 1.

den and miserable fall to that of the Ring-leader among the Apostate-Angels; whereat our blessed Saviour is conceived to have glanced too, when he said, Saint *Luke* 10. 18. *I beheld Satan falling from Heaven like Lightning.* Agreeably to this exposition also *August. Steuchus*, Bishop of *Eugubium*, writes, that those evil Spirits were call'd by *Empedocles* [ὑρανοπεταὶ,] and *Rhodiginus* thinks that *Pythagoras* meant the same, when he taught, [*animam factis alis è cœlo labi.*]

Id. l. 4. c. 2.

We cannot doubt then but there is Order much more among the good Angels. They are, to be sure, [*acies ordinata*] a well-ordered Host. We read expresly of an *Arch-Angel*, 1 *Thes.* 4. 16. that is, [*Angelorum princeps*] a Chief or Leading Angel; and of *Michael the Arch-angel* by name, Saint *Jude* 9. *Michael and his Angels*, *Revel.* 12. 7. And this *Michael* is said else-where to be [*unus è principibus primis*,] *Dan.* 10. 13. *One of the Chief Princes*; which intimates plainly that there were others of them besides; [*seven in number*, saith *Clemens Alexandrin.* which is also favoured, not only by *Tobit* 12. 15. but *Zech.* 4. 10. and *Revel.* c. 1.4. — 4.5. — 5.6.] This *Michael*, it may be, General of the Host, bearing in his name a Proclamation of Divine Glory and Majesty; for so it is interpreted, [who as God!] — And then we read also of *Gabriel*, the mighty *Gabriel* [a strong man of God] as his name imports. He was sent to *Daniel* to make him understand the Vision, *Dan.* 8. 16. — 9. 21. And after to *Zacharias*, to whom he said, *I am Gabriel that stand in the presence of God*, Saint *Luke* 1. 19. And then a Commissioned Embassador to the blessed Virgin, *ver.* 26, 27.

Strom. 6.

These two are the only names upon Record in the Canonical-Books, [*Michael* and *Gabriel.*]

But

But four others we have in the *Apochrypha*, which is one of the beſt Regiſters next of Jewiſh Belief and Traditions.

Raphael [*i. e.* Phyſick of God] a divine and heavenly Phyſitian, ſent to heal *Tobit* and his Daughter in Law, and to bind *Aſmodeus* the evil Spirit, *Tob.* 3. 17. — 12. 14. who ſaith of himſelf, *I am Raphael, one of the ſeven H. Angels.* — *Zanch.* de Oper. Dei part. 1. l. 3. c. 1.

Uriel, [*i. e.* Light of God] ſent unto *Eſdras*, to declare and manifeſt his ignorance in God's Judgments, 2 *Eſdras* 4. 1.

Jeremiel, [*i. e.* Mercy of God] call'd an *Archangel*, 2 *Eſdras* 4. 36. And

Salathiel or *Sealthiel*, [*i. e.* asked of God] ſtiled the *Captain of the People*, 2 *Eſdras* 5. 16.

Theſe are ſuppoſed to have been names of particular Angels of ſome ſpecial note and eminence among the reſt; and the Hebrew Doctors have many more of them, as I may take occaſion, poſſibly, to touch hereafter.

Two other words yet there are in Sacred-Writ, which ſeem to denote certain Orders among them, [*Cherubim* and *Seraphim.*]

Cherubim] that is, Angels of Knowledg, as Saint *Hierom* interprets the word. But others from *Cherub*, a Figure or Image; others from the Letter *Chi*, a note of Similitude, and a *Chaldee* word, which ſignifies [*puerum & juvenem*] a Youth; and ſo they were uſually repreſented in the ſhape of a Young Man with Wings: of a Man, to ſhew them to be intellectual creatures; of a young Man, to expreſs their vigour and ſtrength; and with Wings added, to declare their agility, and diſpatch. — Theſe we read, were placed *at the Eaſt of the Garden of Eden with a flaming-Sword, which turned every way to keep the way of the Tree of Life*, Gen. 3. 24. And their Figures were appointed Comment. in *Ezech.* 28. *Zanch.* de Oper. Dei part. 1. l. 2. c. 1. P. *Fagius* in Gen. 3. 24.

pointed over the Mercy-Seat in the Tabernacle and Temple, and on the Doors and Walls, *Exod.* 25. 1 *King.* 6. and we meet with them again in the Prophet *Ezechiel* c. 10.

Seraphim, that is, Angels of Zeal, [*Angeli formâ igneâ*, ſaith *Grot.*] deſcribed, *Each of them with ſix wings, and crying one to another, holy, holy, holy*, Iſa. 6. 2. Their name is from an Hebrew Root, which ſignifies to [burn] and ſo they were call'd, poſſibly, from their *touching the Prophets Lips with a burning-Coal taken from the Altar*, ver. 6. or elſe, more generally, from their ardent-zeal and flame in the executing of God's will and ſerving of him; according to that of the Pſalmiſt, *Who maketh his Miniſters a flame of Fire*, Pſ. 104. 4. cited by our Apoſtle, *Heb.* 1. 7.

In the New-Teſtament we may obſerve, how upon our bleſſed Saviour's Birth, *The Angel of the Lord* [probably, the Angel *Gabriel*, who was ſent before to *Zacharias* and the Virgin] *proclaims the joyful news*, and *ſuddenly*, ſaith the Text, *there was with that Angel a multitude of the heavenly hoſt, praiſing God*, — Saint *Luke* 2. 10, 13. ſinging their Chriſt-Maſs Carole together, and following of him as their præcentor and chief of the Choire.

The Apoſtle Saint *Paul* to the *Coloſſians* mentions the Angels under four diſtinct Appellatives, c. 1. 16.

θρόνοι. *Thrones*,] which are royal Seats for Kings and Monarchs in their magnificence and glory.

κυριότητες. *Dominions*,] or Lordſhips.

ἀρχαὶ. *Principalities*,] connoting ſpecial and peculiar Juriſdiction.

ἐξουσίαι. *Powers*,] ſuch as have right to execute Authority by God's appointment, and not his bare permiſſion only.

To which we may add,

Mighty,]

Mighty,] out of his Epiſtle to the *Romans*, c. 8. 38. and *Epheſ.* c. 1. 20, 21. and the firſt Epiſtle of Saint *Peter* c. 3. 22. δυνάμεις

The Abſtract all along (as is uſual among the Orientals) for the Concrete; that is, *Kings, Rulers, Princes, Potentates, Mighty ones.* And ſome of the Learned conjecture, that the Apoſtle alludes to ſeveral degrees of power and authority obſervable among men in the world, thereby to adumbrate the diſtinction of Angels into Superior and Inferior: *Thrones*] for Supreme Monarchs; *Dominions*] for leſſer Kings; *Principalities*] for the Governours of Provinces and Cities; *Powers* and *Mights*] for lower Magiſtrates and their Officers. Saint *Hierom* conceives, that the Apoſtle had theſe ſeveral Names either from the Traditions of the Jews, or his own myſtical interpretation of certain parcels of the Old-Teſtament Hiſtory. *Arbitror* [*Apoſtolum*] *aut de Traditionibus Hebræorum ea, quæ ſecreta ſunt, in medium protuliſſe; aut certè quæ juxta hiſtoriam ſcripta ſunt, cum intelligeret legem eſſe ſpiritualem, ſenſiſſe ſublimiùs, & quod de Regibus atque Principibus, Ducibus quoque, Tribunis, & Centurionibus in* Numeris *&* Regnorum *libris refertur, imaginem aliorum Principum Regumque cognoviſſe, quod ſc. in cœleſtibus ſint Poteſtates atque virtutes & cætera Miniſteriorum vocabula*, Hier. *in* Epheſ. 1. Cameron. in Col. 1. 16.

Now from theſe Names and Words found in Scripture, ſome have ventur'd to determine and marſhal the Cœleſtial Hierarchy of Angels into their ſeveral and diſtinct Orders. Whence we have in the Schools nine Orders of Angels, ſaid to be taken from *Dionyſius* the Areopagite Saint *Paul*'s Scholar. Thus the Hierarchy is divided into three parts, an Uppermoſt, a Middle, a Loweſt, and in each of theſe are placed three ranks or Choires of Angels: as, D. Tho. part. 1. Q. 108. Art. 5.

In

In the uppermoſt { *Seraphim*, *Cherubim*, *Thrones*.

In the middle, { *Dominions*, *Mights*, *Powers*.

In the loweſt, { *Principalities*, *Arch-angels*, *Angels*.

And this is ſpoken as boldly, as if the Author of the Phanſie had been in good earneſt wrapt up with Saint *Paul* into the third Heaven, and there ſeen the Scheme of their Divine Oeconomy. Only that holy Apoſtle tells us, he heard there [τὰ ἄῤῥητα,] *unutterable words*, 2 *Cor.* 12. 4. and ſeems to have warned us ſufficiently againſt all ſuch Gnoſtic's, or Pretenders unto extraordinary knowledg, to whom he hath given this Character of Vanity, [ἃ μὴ ἑωράκασιν ἐμβατεύοντες,] *intruding into thoſe things which they have not ſeen*, Coloſſ. 2. 18. — And, certainly, if he had minded to intimate ſo many diſtinct Orders, he could eaſily have put the nine Names together, as well as this his famed Diſciple; or, if ſeveral names were ſufficient to denote their Orders, he could have added more to the number, *e. gr.* an Order of Fighters, *the heavenly hoſt*, Saint *Luke* 2. an Order of Watchers, out of *Daniel*; a Chorus of Morning-Stars, out of *Job*; and another of the Sons of God, *&c.*

See *Zanch.* de Oper. Dei part. 3. l. 2. c. 14.

Baronius quotes *Ignatius* for an aſſerter of this ſame Hierarchy in *Ep. ad Trallenſes*: But *Vedelius* contends againſt him ſtrongly, that the whole period,

Exercit. in Ep. ad Trall. s. 8.

period, referr'd to, is interpolated and ſuppoſititious. However neither the words, nor the order of enumeration agree with *Dionyſius*'s, and there are two freſh ones among them [στρατιαὶ καὶ ἀρχαί.]

L. Valla in his Comment upon *Revel.* 4. 8. very angerly expoſtulates with the Latins for omitting nine times Holy in their Verſions, which all the Greeks, ſaith he, have in that place; as loſing by this defect of theirs the myſtery of *ter trinum*, which is, as he adds, the number of the Orders of Angels. *L. Valla in Apoc.* 4. 3.

But *Revius* anſwers him well enough, *That this was the Dream of a counterfeit* Dionyſius; *and that all the Greek Copies have not nine times Holy there, neither, but moſt of them thrice only*, as we read it. In *Vall.* ibid.

However, to make even with this celebrated number, (inſtead of a more ſerious and direct oppoſition) it may not be amiſs here to remember, that ſome have ranged the Devils into nine Orders too.

In the firſt, as they tell us, are [*Pſeudothei*] Falſe-Gods, who corrupt Religion, the Prince of whom they call *Beelzebub*. *Zanch.* de Oper. Dei part. 1. l. 4. c. 17.

In the ſecond are [*Spiritus mendaces*] lying Spirits, one of whom deceived the Prophets in the days of *Ahab*, 1 *Kings* 22. whoſe Prince is named *Python*, according to what we read of a Spirit of Python, Act. 16. 16. which we Engliſh *Spirit of Divination*. *Otho-Caſm. Angelogr.* part. 2. c. 26. *Balduin.* de Caſ. Conſc. l. 3. c. 2. qui citat è Theatro Diabol. p. 1.

In the third are [*vaſa iniquitatis*] Veſſels of Iniquity, from whom proceed all the Flagitious wickedneſſes, that are any-where committed in the World, whoſe Prince is called *Belial*.

In the fourth are [*Spiritus ultores*] Revenging Spirits, that ſtir up ſtrifes among Men, and urge them unto private Revenge, whoſe Prince is *Aſmodeus*, Tobit 3.

In

In the fift are [*Dæmones præſtigiatores*] Conjuring and Jugling Devils, the Patrons of Witches and Inchanters, who by ſuch kind of Magical Practices do hurt to Men, the Prince of whom is call'd *Satan*.

In the ſixth are [*Aereæ poteſtates*] the Powers of the Air, who, by God's permiſſion, raiſe Storms and Tempeſts, whoſe Prince they call *Meris* or *Metiris*, [I know not whence, nor why.]

In the ſeventh are [*Furiæ*] the Furies, which torment the minds of Men after Sin committed, and work divers confuſions in the World, whoſe Prince is ſaid to be *Abaddon* or *Apollyon*, which name we have *Revel.* 9.

In the eight are [*Criminatores*] the Accuſers, who lie in wait againſt the Fame and honour of Good-men, whoſe Prince is *Diabolus*, or *Aſtaroth*. And

In the ninth are [*Tentatores*] the Tempters, thoſe evil Spirits that ſeduce by ſubtlety, whom they cannot oppreſs by violence, whoſe Prince they call *Mammon*.

Which Diſtribution I alledge not to avouch for it, but only as an inſtance of the ſame curioſity, that produced the former, a reſtleſs and unſatisfied itch of Knowledg, which ſearcheth into all depths, and ſpareth neither Heav'n nor Hell in its preſumption; as if the Motto were,

Flectere ſi nequeo ſuperos Acherontа movebo.

Of like Vanity and Raſhneſs are the Jewiſh Cabaliſts guilty.

Maimonid. in Miſnæ Tract. 1. c. 2. ſ. 7.

Rabbi Moſes, the Son of *Maimon*, aſſigns ten Degrees of Angels, from ſo many Words which he picks up here and there concerning them. In the firſt, *Animalia Sanctitatis.*] In the ſecond, *Rota.*] In the third, *Ereellim.*] In the fourth, *Caſmallim.*] In the fifth, *Seraphim.*] In the ſixth, *Maleacim.*]

leacim.] In the ſeventh, *Elohim.*] In the eight, *Filii Elohim.*] In the ninth, *Cherubim.*] In the tenth, *Iſchim, ſive viri.*] The firſt, ſecond, and fourth, (as *J. Cappellus* obſerves) are taken from *Ezech.* 1. but *Caſmallim* is unfitly put for a peculiar Order when it is the name rather of ſome Colour. The fifth, from *Iſa.* 6. The third, from *Iſa.* 33. 7. but abſurdly; for though the Etymon of the Word agree well enough, [*q. d.* ἐπόπτην θεοῦ, *a Beholder of God*] yet the Prophet attributes Tears and Mourning to them, and points unto the Embaſſadors ſent from *Hezekiah* to *Rabſhakeh.* The ſixth is the Hebrew for Angels. The ſeventh from *Pſal.* 8. 5. The eight, from *Job* 1. The ninth, from *Gen.* 3. The laſt from thence, that in the Apparitions of Angels, the Scripture often ſaith, the *Man* ſaid ſo and ſo. But how improperly (as he farther adds) are thoſe appellations [*Elohim, filii Elohim, Maleacim,*] that is, *Gods*, the *Sons of Gods*, *Angels*, which are common Elogiums agreeing to every one of them, put to deſcribe certain Orders?

J. Cappell. in Hebr. 1. 14.

Others of the Jewiſh-Maſters are content to refer to three Degrees only.

The firſt, they call [*intelligentias à materiâ ſeparatas*] Intelligences wholly ſeparate from matter that never appeared but in Prophetic Viſion, and ſo were never ſeen but heard only, yet alway ſtand about the Throne of God.

Vide Epiſcop. Inſtit. Theol. l. 4.

The ſecond, they call [*Angelos Miniſterii*] Angels of Miniſtery, made to govern the World and Miniſter unto good Men, dwelling above the Orbs, and ſo call'd the Hoſt of Heaven, but for their Miniſtry-ſake aſſuming ſometimes of viſible Forms, and ſo appearing and ſeen.

The third, they call [*Spiritus ſublunares*] Sublunary Spirits, the Executioners of Divine Wrath and

and Juſtice, Angels of Deſtruction and Death; whom alſo they make to be Male and Female, to Eat and Drink, and Gender, and Die, and ſucceed each other, as Men do.

Zanch. de Oper. Dei part. 1. l. 2. c. 14.

[This is much like the Heathens diſtinction of their *Genii* into *Supercœleſtes*, *Cœleſtes*, *Subcœleſtes*, which I forbear to proſecute any farther, than the bare naming of it.]

Otho-Coſm. Angelogr. part. 2. c. 8. Q. 1.

Hereunto, laſtly, we may refer the * Schoolmens diſtinction of Angels into Aſſiſting and Miniſtring, as they deliver and explain it; making the latter to be only thoſe of the loweſt Order, even as the Jewiſh Rabbies did their Angels of Miniſtry, and Sublunary Spirits. Againſt both of whom the Text apparently decides the Caſe, *Are they not all miniſtring Spirits?* As ſhall be afterwards farther declared.

* D. Tho. Part. 1. Q. 112. Art. 2 & 3.

To end this enquiry, though there is for certain a moſt excellent Order among the Angels, and there are, probably, different Ranks and Degrees of them, yet, what they are in particular, is no where revealed for our ſatisfaction; and ſome of thoſe Denominations, which are relied upon in Sacred Writ as to this matter, may as well denote diſtinct Properties and perfections of each individual Angel, or certain temporary Offices and Imployments only, as point unto the ſetled and eſtabliſhed Order among them all. The Prophet *Ezechiel*, ſpeaking of four of them, deſcribes them every one alike. *They four*, ſaith he, *had the face of a man, and the face of a lion on the right-ſide; and they four had the face of an oxe on the left ſide, they four alſo had the face of an eagle*, Revel. 1. 10. The like to which we have again, *Revel.* 4. 7. where the deſign ſeems to be to repreſent them, in way of Hieroglyphick, Prudent as Men; Couragious as Lions; Laborious and

and Industrious as Oxen; and Swift as Eagles.

But it very well becomes us willingly to be ignorant of what our Heav'nly Father hath not thought good to make known unto us. And therefore I shall [ἐπέχειν] forbear to search farther into what is hidden and concealed; closing this Chapter with the remarkable instance of Saint *Augustin*'s exemplary modesty in the present Argument, (as I did the foregoing with *Damascen*'s,) *What those several words mean*, saith he, *whereby the Apostle seems to comprize the universal society of Angels, Thrones, Dominions, Principalities*, &c. *and how they differ, let them tell who are able; if they can but prove what they affirm. I for my part confess my ignorance.* Enchirid. c. 58.

CHAP. IV.

Of the Offices of Angels.

THe fourth Point concerns the Function, or Office of the Angels, whereunto God hath appointed and commission'd them. And as to that the holy Scriptures will more fully resolve us, designing, as appears, to promote our duty and comfort, more than to satisfie a speculative curiosity.

Are they not all [λειτουργικὰ πνεύματα,] *Liturgie, or ministring Spirits*, [εἰς διακονίαν ἀποστελλόμενα,] *sent forth to Minister?* saith the Text.

They are *all Liturgic Spirts.*] The word hath relation to public and honourable Imployment. So Princes and Magistrates are call'd, λειτουργοὶ θεοῦ, *Rom.* 13. 6. And Christ himself, as our great Mentes sunt Ministerio destinatæ] *Erasm. par. in Luc.*

High-Prieſt, τῶν ἁγίων λειτουργὸς, *Heb.* 8. 2. And Saint *Paul*, the Apoſtle of the Gentiles, λειτουργὸς Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη, *Rom.* 15. 16. — But then to this General we have another word added in the Greek, which our Engliſh diſtinguiſheth not at all from it, [διακονία,] and it denotes a particular ſervice under the former; [ἡ διακονία λειτουργίας, 2 *Cor.* 9. 12.] Like to that of the Deacons in the Chriſtian Church, who ſerved Tables, and provided for the neceſſities of the Poor and Needy. And to this ſpecial Deaconry and Service in the World, they are [ἀποστελλόμενα,] ſolemnly ſent forth and Commiſſioned, as Legats and Officers from above. Thus the learned Doctor *Hammond* interprets the *ſeven Spirits*, Revel. 1. 4. and 4. 5. *The Angels which attend and wait upon God, and are as, in the Sanhedrim, the Officers waiting on the Head of the Sanhedrim to go on all their Meſſages, or as in the Church, the Deacons to attend the commands of the Governour of the Church, and to perform them.*

See his Par. and Annotat.

Now, that we may take in the whole courſe of the Angels Imploy and Miniſtration, we will conſider of it diſtinctly,

1. With reference unto God himſelf.
2. To Chriſt, God-Man.
3. To the whole World, eſpecially of Mankind; and
4. To the faithful Servants of God and Chriſt, call'd in the Text, the *Heirs of Salvation.*

SECT. I.

Their Miniſtry unto God.

Firſt, I ſay, they are Miniſtring Spirits unto God

God Almighty, [*Damaſcen* puts this into the definition of an Angel, Οὐσία νοερὰ —— θεῷ λειτουργικὴ,] and that in a threefold capacity.

1. They are the conſtant Attendants of his glorious Court and Preſence, waiting upon, and following of him, whereſoever he goes. So a chief among them ſaid to *Zacharias*, *I am* Gabriel *that ſtand in the preſence of the Lord*, Saint *Luke* 1. 19. And, *I ſaw the Lord ſitting in his Throne*, (ſaith *Micaiah* the Prophet) *and all the Hoſt of Heav'n ſtanding by him, on his right hand and on his left*, 1 *Kings* 22. 19. that is, The Great King on his Throne, and his Guard or Retinue of Angels round about him.

And in this, as ſome conceive, the ſpecial manner of the Divine Appearance, or Preſence, in ſome places more than in others, conſiſts, [whereas otherwiſe God is Omni-preſent, and every-where alike, as *Arnobius* ſays,] *viz.* in this his Train and Attendance: So that the Lord of Hoſts is there ſaid to be peculiarly preſent, where his Court is, that is, where the holy Angels keep their Station and Rendezvous. Hence *Jacob*, having ſeen *a Ladder reaching from Heav'n to Earth, and the Angels of God aſcending and deſcending upon it*, ſaith, *Gen.* 28. 16, 17. *Surely the Lord is in this place, and I knew it not; how dreadful is this place? It is no other, but the Houſe of God, even the Gate of Heav'n*: That is, Heav'ns Guild-Hall, Court or Palace; (as our learned *Mede* hath it) for the Gate was wont to be the Judgment-Hall, and place, where Kings and Senators uſed to ſit, attended by their Guard and Miniſters. Thus, in the Prophecy of *Daniel*, the Antient of Days is repreſented coming to Judgment, *Dan.* 7. 10. *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand* ſtood

See Mr. Mede on Eccleſ 5. 1.

ſtood before him. And in the ſame ſtile, (of the ſame appearance too) *Enoch* the ſeventh from *Adam* propheſied, as Saint *Jude* Records it, *ver.* 14. *Behold the Lord cometh with his holy Myriads or ten thouſands.* [For ſo it ought to be rendred, according to the Greek, ἐν ταῖς ἁγίαις μυριάσιν αὐτοῦ and not, as we have it, *with ten thouſands of his Saints*, unleſs by Saints we mean theſe *holy ones*, as ſometimes they are call'd, *Dan.* 4. 13, 17.] A like expreſſion of the Divine Preſence we find in that of *Moſes*, Deuter. 33. 2. *The Lord came from* Sinai *unto them, and roſe up from* Seir *unto them; he ſhined forth from* Mount-Faran; *he came with ten thouſands of Saints, or holy ones,* [or, *with his holy Myriads, with his holy ten thouſands*, as it ſhould rather be tranſlated,] *from his right hand went a fiery Law for them.* Whereunto the *Pſalmiſt* alſo relates, *Pſ.* 68. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them, as in* Sinai, *in the holy place.* From whence we read in the New-Teſtament of the Law giv'n by Angels there. [*Who have received the Law by the diſpoſition of Angels*, Act. 7. 53. *Ordained by Angels in the hands of a Mediator*, meaning *Moſes*, Gal. 3. 19. *The word ſpoken by Angels*, *Heb.* 2. 2.] Howbeit, in the Old-Teſtament Story it-ſelf, we meet with no ſuch thing in terms, but only, that *the Lord deſcended upon the Mount in a fiery and ſmoaking Cloud, with Thunders and Lightnings, and the voice of a Trumpet*, Exod. 19 — The expreſſion therefore ſeems to proceed upon this ſuppoſition, that the ſpecial Preſence of the Divine Majeſty, or his Glory, as the Scripture calls it, whereſoever it is ſaid to be, conſiſts in the encamping of his Sacred Retinue, the holy Angels. And accordingly we read in the Goſpel, that Chriſt ſhall come at laſt, [*in the glory*

of

of his Father,] that is, [*with an hoſt of Angels,*] as the Holy Ghoſt himſelf ſeems to expound it, *The Son of Man ſhall come in the glory of his Father with the holy Angels*, Saint *Matth.* 16. 27. Saint *Mark* 8. 38.

Thus Heav'n, we know, is the place of God's moſt glorious Reſidence, that being the οἰκητήριον, or *habitation of Angels*, Saint *Jude* 6. *ver.* who therefore are call'd the *hoſt of heav'n*, and ſaid, *alwayes to behold the face of God there.* And accordingly we are taught to pray, *Our Father which art in Heav'n!* The Prophet *Iſaiah* before had ſet the example, *Ch.* 63. 15. *Look down from heav'n, and behold from the habitation of thine holineſs and thy glory*, that is, where thy Throne is ſurrounded with Myriads of holy and glorious Angels.

And thus was God preſent of old in his Temple, and the places, where his name was recorded upon Earth. So in the Viſion of *Iſaiah* 6. 1. *I ſaw the Lord ſitting upon a Throne high and lifted up, and his Train filled the Temple.* [The LXX have it, *the houſe was filled with his glory.*] Moſt probably, the Seraphim or Angels, as there it follows, *ver.* 3. And this ſeems to be imply'd in that of the *Pſalmiſt*, *Before the Gods I will ſing praiſe unto thee; I will worſhip towards thy holy Temple, and praiſe thy Name*, Pſ. 138. 1, 2. For, that the Angels are call'd Gods, I noted before, and the Greek here reads it [ἐναντίον ἀγγέλων,] *before the Angels*, and the vulgar Latin accordingly, [*in conſpectu Angelorum,*] *in the view or preſence of the Angels.* Agreeably whereto we may alſo interpret that place of *Solomon*, cautioning againſt raſh vows in the Houſe of God, *Eccleſ.* 5. 4, 5, 6. *When thou voweſt a vow, defer not to pay it; ſuffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, it was an error*, that is, let not

ſuch a fooliſh excuſe come from thee in the Houſe of God before the holy Angels [taking the word collectively, as we do Man, *Turk*, *Spaniard*, &c. or as the ſingular number is ſometimes put for the plural.] And for this cauſe, moſt probably, the Curtains of the Tabernacle were fill'd with Pictures of Cherubims, and the Walls of *Solomon*'s Temple within with carved Cherubims, and the Ark of the Teſtimony over-ſpred and cover'd with two mighty Cherubims, having their Faces looking towards it, and the Mercy-Seat, with their Wings ſtretch'd forth on high, call'd the *Cherubims of Glory*, Hebr. 9. 5. that is, of the Divine Preſence. Whence that known compellation of Almighty God, *O Lord God of Iſrael which dwelleſt between the Cherubims*! 2 *Kings* 19. 15. we have it again, *Pſ.* 80. 1. *Thou that dwelleſt between the Cherubims ſhine forth*! and in *Hezekiah*'s Prayer, *Iſa.* 37. 16. *O Lord of Hoſts, God of Iſrael, that dwelleſt between the Cherubims*! And again it is ſaid, *Pſ.* 91. 1. *The Lord reigneth, he ſitteth between the Cherubims*, *viz.* as on his Royal Throne. *Agrippa* in his Oration to the Jews, in *Joſephus*, joyns the Holy Place and the Holy Angels as neerly related each to other, [μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱερὰς ἀγγέλους.] And this opinion ſtill continues with that People, that in their places of worſhip, where God hath promiſed his eſpecial Preſence, the bleſſed Angels frequent their Aſſemblies, and praiſe and laud God together with them in their Synagogues. So much is acknowledged in the Form of Prayer uſed by the Jews of *Portugal*, and cited by Maſter *Mede*, (from whom I borrow this notion, and the ſubſtantial management of it) *O Lord our God, the Angels, that ſupernal company, gather'd together with thy people Iſrael here below, do*

Vatablus in *Pſ.* 34. See *Exod.* ch. 25. ch. 36. ch. 37. 1 Kings 6.

Grot. in 1 *Cor.* 11. 10.

Crown

Crown thee with Praiſes; and all together do thrice redouble and cry, that ſpoken of by the Prophet, Holy, holy, holy, Lord God of Hoſts; the whole Earth is full of thy Glory.

And thus certainly we may conclude, in like manner, that God is ſtill preſent in the Churches of Chriſtians. Some ſuch thing Saint *Paul* ſuppoſeth, 1 *Cor.* 11. where treating of a comely and decent carriage to be obſerved in Church-Aſſemblies, and in particular of the woman's being cover'd and vailed there, [τῆς ὑποταγῆς τὸ τύμβολον, as Saint *Chryſ.* words it,] he inforceth it from this Argument, the ſuppoſed preſence of Angels there, *ver.* 10. Διὰ τὰς ἀγγέλους,] *Becauſe of the Angels. If thou deſpiſeſt man,* ſaith Saint *Chryſoſt.* on the place, *yet reverence the Angels.* And to a like purpoſe, *Theophylact. Debet, inquit, ſuperioribus de cauſis mulier ſupra caput velamen geſtare,* i. e. *ſervitutis inſigne; & ſi nullâ aliâ ratione, Angelorum tamen pudore ducta, ne in illorum conſpectu impudica appareat.* Theoph. *in loc.* Hom. 26. in 1 Cor.

And, thus, *unto Principalities and Powers in heav'nly places is made known by the Church the manifold wiſdom of God,* as the Apoſtle writes to the *Epheſians* c. 3. 10. [upon which Text Saint *Chryſ.* excellently. *See, what an honour is done to humane nature, in that with us, and by us, the Powers above come to know the ſecrets of our King and Saviour.*] And they are repreſented by Saint *Peter,* as earneſtly looking into the Myſteries of the Goſpel, preached and commemorated in our Aſſemblies, 1 *Pet.* 1. 12. *Which things,* ſaith he, *the Angels deſire to look into,* [εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι,] ſtooping down, as with their Faces of old towards the Propitiatory or Mercy-Seat. Hom. 4. de incompr. Dei nat.

Thus Saint *Chryſoſtom* conceived, moſt undoubtedly, of Chriſtian Oratories, reproving the

irreverent behaviour of his Auditors upon occaſion in ſuch words as theſe. — *The Church is no Barbers, or Apothecarys Shop,* &c. *but the place of Angels, the place of Arch-angels, the Palace of God, Heav'n it ſelf.* — And again, *Think neer whom thou ſtandeſt, and with whom thou art about to invocate God, namely, with Cherubim and Seraphim and all the Powers of Heav'n. Conſider but, what companions thou haſt; and it will ſuffice to perſwade thee unto ſobriety, when thou remembreſt, that thou, who art compounded of fleſh and blood, art yet admitted with the incorporeal powers to celebrate the common Lord of all. Let none therefore communicate careleſly in the holy and myſtical hymns, Let none at that time intermingle worldly thoughts, but remove and baniſh all earthly cogitations, and tranſlate himſelf wholly into Heaven, as ſtanding neer the Throne of Glory, and on the Wing, with Cherubims. So let him offer the all-holy hymn to the God of Glory and Majeſty.* —

Hom. 36. in 1 Cor.

Hom. 4. de incompr. Dei nat.

And to add but one quotation more, inſtead of many, ſpeaking againſt thoſe who laugh'd at Church, — *When thou goeſt into a King's Palace,* ſaith he, *thou compoſeſt thy ſelf to all comelineſs; in thy habit, in thy look, in thy gate and every thing elſe. But here is indeed the Palace of a King, and the like attendance to that in Heav'n; and doſt thou ſneer and laugh? I know well enough, thou ſeeſt it not. But hear thou me, and know, that Angels are every-where preſent, but chiefly in the houſe of God; they attend upon their King, and all is there fill'd with theſe incorporeal Powers.*

Hom. 15. in Ep. ad Hebr.

II. Theſe Miniſtring Spirits do not only ſtand before God as his Attendants, but worſhip and adore him, as his Servants, pay their homage and acknowledgments to him continually, lauding and glorifying of him. We have a ſhort account of their Liturgy, or ſacred Office of Di-

vine

vine Service, from the Prophet, *Iſa.* 6. 3. *One cryed unto another* [*hic ad hunc*] *and ſaid, holy, holy, holy is the Lord of Hoſts; the whole earth is fill'd with his glory.* Whereto well agrees the Viſion of *Ignatius*, as *Socrates* reports it, from whence he is ſaid to have recommended the cuſtom of Alternate-ſinging to the Church at *Antioch*, ὀπτασίαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τὴν ἁγίαν τριάδα ὑμνούντων, καὶ τὸν τρόπον τῆς ὁράματος τῇ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν.] They have, it ſeems, their mutual Antiphon's and Reſponſals, how much ſoever ſome among us except againſt and find fault with them. They divide themſelves into Choires, and anſwer each to other in their devout Anthems. Saint *Auguſtin* calls them [*hymnidicos Angelorum choros.*] And *Athanaſius* puts [*hymnis dicendis aptum*] into his deſcription of an Angel. And this is, certainly, their moſt delightful and continual imployment, *Angelorum miniſterium eſt Dei laudatio & hymnorum decantatio.* Theodoret. *Divin. Decret. Epit. They reſt not day and night, ſaying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come*, Revel. 4. 8. This is their conſtant devotion and ſervice; whereto yet, no doubt but, upon particular occaſions they make ſome freſh additions.

Soc. l. 6. c. 8

Medit. c. 25.

L. de comm. eſſent. Patr. Fil. & Spi. ſancti.

Thus, at the laying of the Foundations of the Earth, or the Creation of the Stars, they Chaunted forth the Makers Praiſe, *Job* 38. And the like we may conceive, when there is *Joy in heaven among them at the converſion of a ſinner*, Saint *Luk.* 15. 10. When one of their number had publiſh'd the bleſſed news of our Saviour's birth, we find, that *ſuddenly there was with the Angel a multitude of the heav'nly hoſt, praiſing God, and ſaying, glory be to God in the higheſt, and on earth peace, good will towards men*, Saint *Luke* 2. And another parcel

parcel yet of their occaſional ſervice, Saint *John* gives us, *Revel.* 7. 11, 12. *All the Angels*, ſaith he, *ſtood round about the Throne — and fell before the Throne on their faces and worſhip'd, ſaying, Amen, bleſſing and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto God for ever and ever, Amen.* Where we obſerve alſo a decent reverence and uniformity both of geſture and expreſſion, [for our inſtruction doubtleſs] in their worſhip. And their Liturgy, we ſee, is wholly, in a manner, compoſed of Lauds and Praiſes, Doxologies and Thankſgivings, which therefore ſhould waken us to an holy emulation of them in the ſame, our bleſſed Lord and Saviour having taught us to pray, dayly, *that God's will may be done* [*by us*] *on earth, as it is* [*by them*] *in heaven.* [*Tibi omnes ſuperni cives & cuncti B. Spirituum ordines gloriam & honorem ſuppliciter adorantes concinunt ſine fine: Laudant te, Domine, illi ſuperni cives magnificè & honorabiliter.*] D. *Aug.* Med. c. 33.

Well therefore hath our Church taken in certain parcels of their holy Offices into her public Service. So in the [*Te Deum.*

To thee all Angels cry aloud: the Heav'ns, and all the Powers therein.

To thee Cherubim and Seraphim continually do cry, holy, holy, holy, Lord God of Sabaoth: heav'n and earth are full of the Majeſty of thy glory.

So at the holy Communion, a little before the Conſecration and Receiving of the Sacred Elements, — *Therefore with Angels and Arch-angels, and with all the company of Heav'n, we laud and magnifie thy glorious name, evermore praiſing thee, and ſaying, holy, holy, holy, Lord God of Hoſts; Heav'n and Earth are full of thy Glory. Glory be to thee, O Lord moſt high!* — And again, after we have

have participated of the Heav'nly Food, there follows that Angelic Hymn, *Glory be to God on high, and on earth peace, good will towards men! we praiſe thee, we bleſs thee, &c.*

The *Pſalmiſt*, that Sweet-Singer of *Iſrael*, we find, calls upon the Angels to bleſs and praiſe God, yet not in the leaſt to reflect upon their backwardneſs, or impute a negligence and forgetfulneſs to them; but as one delighted himſelf in that celeſtial imployment, and deſirous to ſet them forth as excellent examples of it, and provoke them to a ſupply of thoſe higher meaſures of devotion, which he could not reach unto. *Bleſs the Lord ye Angels of his, that excel in ſtrength. Bleſs ye the Lord all his Hoſts, ye Miniſters of his that do his pleaſure!* Pſ. 103. 20, 21. And again, *Praiſe ye the Lord from the Heav'ns; praiſe him in the heights. Praiſe ye him all his Angels! praiſe ye him all his Hoſts!* Pſal. 148. 1, 2.

III. Theſe Miniſtring Spirits wait upon God, as his ready Meſſengers to receive his commands, obſerve his orders, go upon his errands and embaſſies, and fulfil all his will; thus to ſerve and obey him, in whatſoever he ſhall ſend or imploy them about. *Non ſolùm autem hymnos decantant, ſed divinæ etiam œconomiæ miniſtrant*, Theodoret. *Divin. Decret. Epit.* So we have it in that place of the *Pſalmiſt*, juſt now recited, *Ye Angels of his that do his commandements, hearkning unto the voice of his word! and ye Miniſters of his, that do his pleaſure!* who are always at his beck. No ſooner doth he ſignifie or injoyn any thing, but they are preſently on the Wing, ſwiftly flying. In *Jacob*'s Viſion therefore we have a Ladder reaching up to Heav'n, with Angels aſcending and deſcending on it, that is, in continual motion. — *quorum unum ſolumque officium eſt ſervire nutibus Dei,*

Dei, nec omninò quidquam, niſi juſſu ejus, facere; — apparitores magni Regis, Lactant. *Inſtit. l.* 2. *c.* 17.

Sometimes they are diſpatch'd to declare and make known the mind of God; as the Law was deliver'd by Angels on Mount *Sinai*; and ſeveral Meſſages of Glad-tidings we read of by and from them in holy Scripture, as to *Abraham*, *Daniel*, *Zacharias*, the bleſſed Virgin, Saint *John* and others, of which more afterwards.

Sometimes again they are ſent to execute God's Judgments, and pour out the Vials of his Wrath, *Revel.* 15. 6, 7. as on the wicked *Sodomites*, Gen. 19. on the Firſt-born in *Egypt*, Exod. 12. on the *Aſſyrian* Hoſt, 2 *Kings* 19. on the People of *Iſrael*, 2 *Sam.* 24. 15, 16.

But oftner as the Miniſters of good things, to work deliverance, and bring ſupplies extraordinary to his Servants and Worſhippers, as I ſhall take occaſion hereafter more particularly to ſpecifie; and therefore forbear to add any thing of it farther in this place, unleſs it be the teſtimony of *Heſiod* to this truth.

Ἔργ. καὶ ἡμερ. l. 1.

Τοὶ μὲν δαίμονες εἰσὶ, Διὸς μεγάλου διὰ βουλὰς,
Ἐσθλοὶ ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.

But, O that we could learn of thoſe bleſſed Spirits, and might be awaken'd to imitate and follow them in theſe ſteps of their Miniſtry unto God! That we may delight, as they do, in the preſence of God, and the places of his Worſhip and Service!

That we may be as zealous, and devout, orderly, and unanimous, diligent, and unwearied in the glorifying of God, and praiſing of his Name!

And,

And that we may add unto all our religious acknowledgments a readineſs of obedience too, like unto theirs, to hearken unto the voice of his word, and do his will and commandements!

SECT. II.

Their Miniſtry unto Chriſt.

Secondly, They are Miniſtring Spirits unto Chriſt, the Son of God made Man, whence they are ſaid to *aſcend and deſcend upon the Son of Man*, Saint *John* 1. 51. And this they do by divine appointment, *When he bringeth in the firſt-begotten into the world, he ſaith, and let all the Angels of God worſhip him*, *Heb.* 1. 6. according to that of the *Pſalmiſt*, *worſhip him all ye Gods!*

Here now I might entertain you with a prolix diſcourſe, to ſhew how all along the holy Angels have waited upon Chriſt and Miniſtred to him. But I will only touch upon the particulars; moſt of which the devout *Gerhard* hath ſummarily laid together.

[*Angelus ejus conceptionem nunciat, — nativitatem manifeſtat, — in* Ægyptum *fugere mandat; — Angeli ſerviunt ei in deſerto, — miniſtrant ei in toto prædicationis miniſterio; — Angelus ei adeſt in mortis agone, — apparet in ipſius Reſurrectione; — Angeli præſtò ſunt in Aſcenſione, — aderunt in futurâ ad judicium reverſione.*] D. J. Gerhard Med. xxvi.

1. To ſignalize his Advent an Angel foretels his immediate Fore-runner, *John* the Baptiſt, unto *Zacharias*, Saint *Luke* 1. 13. — and then, his Conception to the Virgin *Mary*, ver. 30. 31. reſolving her doubts, how this ſhould be, *ver.* 35. and, after

after that, aſſuring *Joſeph*, her eſpouſed Husband, that, what was conceived in her Womb, was of the Holy Ghoſt, Saint *Mat.* 1. 20.

2. At his Birth, as hath been ſome-where already intimated, an Angel is the Herald to proclaim the good news of it to the Shepheards in the Field, and directs them to the place where he lay; and immediately, upon that, a whole hoſt of Angels ſing together in conſort with him, glorifying and lauding God, Saint *Luke* 2. 10. *&c.* No ſooner was he born into the World, but he was look'd upon with admiration by the Angels, adored and worſhipped by thoſe knowing and bleſſed Spirits, how contemptible ſoever his appearance was in the eyes of Men. Upon which account, probably, the Apoſtle adds it as a conſiderable link to his Golden-chain, when he deſcribes the great and acknowledg'd Myſtery of Godlineſs; *God*, ſaith he, *was manifeſt in the fleſh, juſtified in* (or by) *the ſpirit, ſeen of Angels*, — 1 *Tim.* 3. 16.

3. Then during his Life upon Earth,

An Angel watcheth over him, while yet in his Infancy, to prevent the danger he was in from *Herod*'s malice, ſeeking to kill him; and to that purpoſe *appears to* Joſeph *in a dream, and warns him to take the young child and his mother, and flee into* Egypt, *till he ſhould bring him word*, Saint *Mat.* 2. 13, 14. as he did ſometime after, appearing again in a dream to *Joſeph* in *Egypt*, and ſaying, *Ariſe and take the young child and his mother, and go into the land of* Iſrael; *for they are dead, which ſought the young childs life*, ver. 19, 20. And yet again, after that, warning him to turn aſide into the parts of *Galilee*, ver. 22.

At his faſting forty days and forty nights in the Wilderneſs, conflicting thereupon with the Tempter,

Tempter, the Angels miniſter to him in his need, and congratulate his Triumphs. *He was there in the Wilderneſs*, ſaith Saint *Mark*, *forty days tempted of Satan, and was with the wild Beaſts, and the Angels miniſtred to him*, ch. 1. 13. providing, 'tis like, for his ſafety, as well as ſupport, all the while there. But we have it in Saint *Matthew* at the end of his three Temptations, *Then the Devil leaveth him, and behold, Angels came and miniſtred unto him*, ch. 4. 11. [*ne deeſſe viderentur Angeli, cui Angelorum cuſtodiam & miniſteria inſidioſè impegerat tentator. — ſpectatores tantùm conflictûs, ſocii triumphi.*] *Fr. Spanbem.* Dub. Evangel.

At his bitter Agony in the Garden, when he had reſigned up himſelf perfectly to his Father's Will and diſpoſal, as to the ſufferings he was to undergo, *There appeared an Angel unto him from Heav'n ſtrengthning of him*, Saint *Luke* 22. 43. And, if need were, himſelf tells us, that he could but ask his Father, and *he would ſend him more than twelve Legions of Angels*, Saint *Matth.* 26. 53.

4. After his Death,

An Angel opens his Grave and removes his Tomb-ſtone; *Behold*, ſaith the Text, *there was a great earth-quake, for the Angel of the Lord deſcended from Heav'n, and came, and rolled back the Stone from the door, and ſate upon it: his countenance was like lightning, and his raiment white as ſnow, and for fear of him the keepers did ſhake and become as dead men*, Saint *Matth.* 28. 2, 3, 4.

The Angel alſo declares and witneſſes his Reſurrection; for ſo it follows, *ver.* 5, 6, 7. *And the Angel anſwered, and ſaid unto the women; fear not ye, for I know, that ye ſeek Jeſus, which was crucified. He is not here, for he is riſen, as he ſaid; come, ſee the place where the Lord lay, and go quickly and tell his Diſciples, that he is riſen from the dead.*

And,

And, behold, he goeth before you into Galilee, *there ſhall ye ſee him. Lo, I have told you before.* — Saint *Luke* ſpeaks of two Angels, *ch.* 24. 4, 5, 6, 7. *It came to paſs*, ſaith he, *as the women were much perplex'd, behold two men ſtood by them in ſhining-garments, and as they were afraid and bowing down their faces to the earth, they ſaid unto them, why ſeek ye the living among the dead? He is not here, but he is riſen. Remember how he ſpake unto you, while he was yet in* Galilee, *ſaying, the Son of Man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.*

5. At his Aſcenſion into Heav'n, the Angels are his Attendants, confirm the Truth to the Beholders, and Preach thereupon a ſecond coming of his, in like manner, from thence, *Act.* 1. 10, 11. *While they looked ſtedfaſtly into Heav'n, as he went up, behold two men ſtood by them in white apparel, which alſo ſaid, ye men of* Galilee, *why ſtand ye gazing up into Heav'n? This ſame Jeſus, which is taken up from you into heav'n, ſhall ſo come, in like manner, as ye have ſeen him go up into heav'n.* — So *Juſt. Martyr* expounds that in *Pſ.* 24. *Attollite portas principes veſtras* — κελεύονται οἱ ἐν τοῖς ὑψηλοῖς ταχθέντες ὑπὸ τοῦ θεοῦ ἀρχοντες ἀνοῖξαι τὰς πύλας τῶν οὐρανῶν, ἵνα εἰσέλθῃ ὁ λαὸς, ὃς ἐστι βασιλεὺς τῆς δόξης, *&c. Dial. cum Tryphone*, p. 255. He needed not the Angels help indeed to tranſport him thither, to remove impediments, and bear him up in their Arms, as Saint *Cyprian* ſpeaks, but a multitude of them came about him to applaud him as Victor, and ſing together in Jubilee, modulating a new Song, and filling the Heav'ns with their agreeing harmony.

De Aſcenſ. Domini.

6. Then, after his glorious Exaltation at the right hand of God on high, and being made *Head over all things to the Church, Angels, and Authorities, and*

and Powers ſubjected to him, and all things put under his feet, [Epheſ. 1. 20, 21, 22. 1 Pet. 3. 22.] We find,

They wait upon and glorifie him in Heav'n; *I beheld,* ſaith Saint *John, and heard the voice of many Angels round about the Throne, — ſaying with a loud voice, Worthy is the Lamb, that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing,* Revel. 5. 11, 12.

Upon occaſion they reveal his Mind and Will from thence; *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants things, which muſt ſhortly come to paſs; and he ſent and ſignified it by his Angel unto his ſervant* John, *Revel.* 1. 1. And again, in the cloſe of that Book it is added, *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches,* ch. 22. 16.

At his commandement they fight againſt his, and his Churches enemies; Michael *and his Angels againſt the Dragon and his Angels,* ch. 12. 7.

Laſtly, at his glorious coming in the end of all, they are again to *attend* his Perſon, *proclaim* his Approach, *awaken* the Dead to the general Reſurrection, *ſeparate* the Good from the Bad at the final Judgment, and *execute* the decretory Sentence, then giv'n forth and pronounced by the Judge, [ὅταν μετὰ δόξης ἐξ οὐρανῶν μετὰ τῆς ἀγγελικῆς αὐτοῦ στρατιᾶς παραγινήσεσθαι κεκήρυκται, *J. Martyr* Apol. 2. p. 87.] *He ſhall come in the glory of his Father with the holy Angels,* Saint *Mark* 8. 38. *He ſhall be revealed from Heav'n with his mighty Angels,* 2 Theſſ. 1. 7. *He ſhall deſcend with a ſhout, with the voice of the Arch-angels, and with the Trump of God,* 1 Theſſ. 4. 16. *The Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed,* 1 Cor. 15. 52. *The Angels are the Reapers — to gather the Tares out of Chriſt's*

Kingdom, to ſever the wicked from among the juſt, and caſt them into the Furnace of Fire, where ſhall be wailing and gnaſhing of Teeth, Saint *Matth.* 13. 39. *&c.*

Thus, from firſt to laſt, from our bleſſed Saviour's appearing in the Fleſh to his glorious coming, as the final Judg of quick and dead, the Angels, we ſee, are his Miniſtring Spirits.

SECT. III.

Their Miniſtry to the whole world, eſpecially of Mankind.

Thirdly, we are next to conſider of them as Miniſtring Spirits, in reference to the whole world, eſpecially of Mankind.

The Peripatetic Philoſophers aſſign'd them an office of moving the CœleſtialOrbs. But that hypotheſis of the heav'nly motions is ſince diſputed; and (bating the uncertainty of it) we may, as probably, determine, that God, who hath furniſh'd the nature of all things elſe with neceſſaries, hath alſo imprinted in thoſe ſuperior Bodies the intrinſic principles and cauſes of their own motion, without the help of ſuch aſſiſting intelligences. Some of the Hebrew Doctors (as *Zanchius* reports from *Trithemius*, *Agrippa*, and others) have giv'n to every Planet its Angel, to every Sign in the Zodiac its Angel; to every Wind its Angel; and to every Element its Angel. Thus they have named,

Zanch. de Oper. Dei par. 1. l. 3. c. 1.

1. For the ſeven Planets.] To *Saturn Zapkiel*, to *Jupiter Zadkiel*, to *Mars Camuel*, to *Sol Raphael*, to *Venus Haniel*, to *Mercurius Michael*, to *Luna Gabriel*, which they affirm to be the ſeven Spirits, that always ſtand in the preſence of God,

God, and under whom the government of Heaven and Earth is diſpoſed. [*Saturno Caſſielem, Jovi Zakielem, Marti Samuelem, Veneri Anaelem, Mercurio Raphaelem, Luna Gabrielem*, Pet. Rami *prælect. in ſomn. Scip. p.* 528.]

2. For the twelve Signs of the Zodiac.] To *Aries Malchedael*, to *Taurus Aſmodel*, to *Gemini Ambriel*, to *Cancer Muriel*, to *Leo Verchiel*, to *Virgo Hamaliel*, to *Libra Zuriel*, to *Scorpio Barchiel*, to *Sagittarius Adnachiel*, to *Capricornus Haniel*, to *Aquarius Gambiel*, to *Piſces Barchiel.*

3. for the four Winds and four quarters of the World.] To the Eaſt *Michael*, to the Weſt *Raphael*, to the North *Gabriel*, to the South *Nariel.* — And See *Revel.* 7. 1.

4. For the four Elements.] To Fire *Seraph*, to Air *Cherub*, to Water *Tharſis*, to Earth *Ariel.*

But theſe are unaccountable imaginations of Men, over-curious, and bold beyond their underſtanding. Not to reflect upon all the particulars, or the difference of names among Writers. *Haniel* is here intruſted both with *Venus* and *Capricorn*, *Michael* with *Mercury* and the Eaſt, *Raphael* with *Sol* and the Weſt, *Gabriel* with *Luna* and the North, contrary to another of the Jewiſh Traditions, mention'd by *P. Fagius*, *That every Angel hath his particular charge and buſineſs, nor are there more than one at the ſame time committed to any of them.* Therefore, ſay they, were there three Angels ſent to *Abraham*, the firſt to tell him he ſhould have a Son by *Sarah*, the ſecond to reſcue *Lot* out of *Sodom*, and the third to overthrow *Sodom* and the neighbouring Cities. P. Fag. in Geneſ. 18. 2.

It is not indeed improbable, but that the Angels have ſome ſhare, as the Miniſters of God Almightie's Providence, in ordering of the

World; that they are, not only a moſt conſiderable Species of Beings, and ornamental part of the Univerſe themſelves, but Inſtruments alſo of the Divine Polity in the Government of it; or, that God doth in his ordinary diſpenſation of affairs [*gubernare inferiora per ſuperiora, & corporalia per ſpiritualia*, as the Schools ſpeak] manage things inferior by the ſuperior, and bodily by ſpiritual.

Suarez Metaph. Diſp. 35. ſ. 3. & ſ. 6.

Zanch. de Oper. Dei part. 1. l. 2.

Pſellus calls them therefore κοσμάγες [*quod mundum agant, regantque*] Rulers of the World; [and the Apoſtle ſpeaks of the evil Spirits, that, by Gods permiſſion only, uſurp over the ignorant and vicious, in a word that is near of kin to that, τὰς κοσμοκράτορας τῦ σκότυς τῦ αἰῶνος τύτυ, *Epheſ.* 6. 12.] — *Seneca* calls them, as I noted before * out of *Lactantius*, [*Miniſtros Regni Dei*,] Miniſters of God's Kingdom, and intimates it as the Divine contrivance at the making of the World, [*ut omnia ſub ducibus ſuis irent*,] that every thing ſhould have a Guide allotted it.

* Ch. 11. ſect. 11.

In *Timæo.* Vide *Rhodigini* Lect. Antiq. l. 2. c. 10.

Plato in like manner was of opinion, that God hath ſet Demons over the whole World as Leaders of the Flocks, to govern all Man-kind, according to the diſtributions aſſign'd them. *Origen* grants, that we have not the benefit of the Fruits of the Earth, or Rivers of Water, and the like conveniences without the preſidence of theſe inviſible Husbandmen, and Stewards; — and he adds, a little after, that the Angels are of a truth the Lieutenants, and Officers, and Souldiers, and curators of God.

Orig. contra *Celſum* l. 8. p. 398.

Vide *Suarez*, ut antè, & Lipſ. Phyſ. ſto. l. 1. Diſſ. 20.

Damaſcen ſaith, that, as they are placed by the Supreme Maker of all, they have the cuſtody of certain parts of the Earth, look to Nations and Countries, order our affairs, and bring us help upon occaſion. Saint *Auguſtin*, that every viſible

ble thing hath an inviſible or angelical power ſet over it. And *Ruffinus*, that certain Celeſtial Powers have the Regency of Mortals from the beginning.

A mighty tendency there is in traditionary belief this way; and from hence, poſſibly, they may be call'd, *Thrones*, *Dominions*, *Principalities*, *Powers*, and *Mights* in holy Scripture, as hath been already in part ſuggeſted.

But it ſeems yet with greater evidence concludable from the Book of *Daniel*, that God hath appointed Regent-Angels, as Preſidents over the reſpective Nations and Provinces of the Earth. For we read there of the [*Prince* of the Kingdom of *Perſia*,] and of the [*Prince* of *Græcia*,] and of [*Michael*, one of the chief Princes, that took care of *Judæa*,] *Dan.* 10. 13, 20, 21. [*Princeps Synagogæ*,] the Prince of the Synagogue, or Church of *Iſrael*, [*Michael* your Prince. *The great Prince that ſtandeth for the Children of thy People*,] *ch.* 12. 1. — *Vatablus* is peremptory hereupon, that [*Singulæ Regiones habent Præſides Angelos*,] every Region hath its Preſident Angel; and Mr. *Calvin* in his *Inſtitutions* aſſerts it from hence, with a note of aſſurance, *Certè cum* Daniel *Angelum* Perſarum *&* Græcorum *Angelum inducit, ſignificat certos Angelos Regnis ac Provinciis quaſi Præſides deſtinari*, l. 1. c. 14. §. 7. Saint *Hierom* ſaith, [*traditæ ſunt Angelis ad regendum Provinciæ quaſi judicibus ab imperatore*,] that particular Provinces are deliver'd over by God to Angels governance, as is wont to be done by Emperors to their Judges. And, (to forbear other Teſtimonies) *Grotius* tells us, that both the Jews and antient Chriſtians, with great conſent, collected as much out of the Book of *Daniel*, and that *Clemens* of *Alexandria* puts it beyond all controverſie.

Vatab. in *Dan.* c. 10. & c. 12.

In *Ezech.* 28.

Grot. in S. *Matt.* c. 18. 10.

Ainſworth in Deut. 32. 8.

The Jews ſuppoſed there were LXX Angels, Rulers of the LXX Nations, into which the World was divided, *Gen.* 10. and accordingly the Greek tranſlates that in the Song of *Moſes*, *Deut.* 32. 8. *He ſet the bounds of the People* [κατὰ ἀριθμὸν ἀγγέλων Θεοῦ,] *according to the number of the Angels of God.* Which Text *Theodoret* adds, with the proofs out of *Daniel*, to declare [*nonnullos quidem ex Angelis praeſſe gentibus,*] and Saint *Chryſoſtom* alſo alledgeth it.

Divin. Decret. Epitom. Hom. 60. in S. Matt. 18.

The *Romans* for certain had a Temple dedicated to the publick *Genius*, the *Genius Pop. Rom.* and it was the Inſcription of ſome of *Adrian's* Coins, *GEN. P. R.* and their Prince was ſuppoſed to have one extraordinary, whence they ſwore commonly *per Genium Principis*; and *Suetonius* tells us, that *Caligula* puniſhed many, [*quod per ejus Genium pejeraverant.*]

L. Gyrald. Syntagm. 15.

Suet. in Calig.

In like manner, the Current of Authority is very ſtrong, that every man [at leaſt every pious and good man] hath his Tutelar or Guardian Angel, his Angel-keeper attending him.

D. Tho. part. 1. Q. 113. Art. 2.

The Scriptures indeed, commonly alledg'd for this, do not of themſelves neceſſarily inforce it; yet, if taken and expounded, as generally they are, by the Fathers, according to the common belief of the Jewiſh Nation, yea and the Tradition of the Gentiles too, which was from thence, moſt probably, derived, do very much favour it.

Duh. Evangel. LXII.

Spanhemius is poſitive and ſevere in condemning this opinion, as [1. ἄγγραφον. 2. ἀντίγραφον. 3. ἄλογον,] un-ſcriptural, anti-ſcriptural, unreaſonable. But the learned *Zanchie* is quite of another mind. *The common and conſtant conſent of the Fathers*, ſaith he, *hath much of weight and authority with me, unleſs the holy Scriptures do manifeſtly teach the contrary; and they all ſeem to have been of*

Zanch. de Oper. Dei part 1. l. 3. c. 15.

of this judgment, which I look upon as the more probable; —— *The whole Church hath always thought thus.* — *It was,* ſaith he farther, *and is the received opinion of the* Hebrews, *that every faithful perſon hath his certain Angel aſſign'd him; and it may be confirm'd from hence, that the Doctrine about Angels propagated among the Gentiles did flow from the Jews, as* Juſtin *and* Euſebius *teſtifie, however many things were corrupted in the relating. Now it was the received opinion among all Nations, that all men, ſo ſoon as conceived, have their Angels appointed them, whence alſo they were call'd* Genii. Ibid. Id. l. 2. c. 1.

I will inſtance only in ſome few Authorities, firſt of the Fathers, and ſecondly of Pagan-Writers.

[Εἰ ἑκάστῳ ἀνθρώπῳ ἄγγελος παρέπεται, καθὼς ἡ θεία γραφὴ λέγει —] *Juſt. Martyr,* Qu. & Reſp. p. 410.

[*Aliquibus (Angelis) uniuscujuſque hominis creditam eſſe curam, ne eos læderent & perniciem eis afferrent ſcelerati & exècrati Dæmones.*] Theodoret. *Divin. Decret. Epit. c. de Angelis.*

[Τῷ δὲ συνεῖναι ἑκάστῳ τῶν πιστῶν ἄγγελον, οἷον παιδαγωγόν τινα καὶ νομέα τὴν ζωὴν διευθύνοντα, ἀθλεῖς ἀντερεῖ, μεμνημένος τῶν τῆς κυρίου λόγων εἰπόντος, μὴ καταφρονήσατε ἑνὸς τῶν ἐλαχίστων τούτων — καὶ ὁ Δαλμωδὴς φησὶ, παρεμβαλεῖ ἄγγελος κυρίου κύκλῳ τῶν φοβουμένων αὐτόν.] *Baſil.* l. 3. contra *Eunomium.*

De Platone *teſtatur* Apuleius — Plato *autumat ſingulis hominibus in vitâ agendâ teſtes & cuſtodes ſingulos additos, qui, nemini conſpicui, ſemper adſint arbitri omnium,* &c.] *De Deo* Socratis.

[Εἴληχε δὲ ἄλλος ἄλλην ἑξίαν σώματος. ὁ μὲν Σωκράτην. ὁ δὲ Πλάτωνα. ὁ δὲ Πυθαγόραν. ὁ δὲ Ζήνωνα. ὁ δὲ Διογένην. — ὅσαι φύσεις ἀνδρῶν, τοσαῦται καὶ δαιμόνων.] *Max. Tyrius,* Diſſ. xxvi.

[Ἐπίτροπον ἑκάστῳ παρέστησε τὸν ἑκάστου δαίμονα.] *Arrian.* Epiſt. Diſſ. l. 1. c. 14.

Ἅπαντι δαίμων ἀνδρὶ τῷ γενομένῳ
Ἅπαντός ἐστι μυσταγωγὸς τοῦ βίου. Menander.

Vel ut alii.

Ἅπαντι δαίμων ἀνδρὶ συμπαρασταθεὶς
εὐθὺς γενομένῳ μυσταγωγὸς τοῦ βίου.

[*Quod autem ab Hebræis demanârunt, quæ apud Gentiles propagata ſunt de Angelis, uti è* Zanchio *paulò ante diximus, confirmant magis quæ ſequuntur.* Τί ἐστι Πλάτων, ἢ Μωυσῆς ἀττικίζων; *Numenius.* Vide *Ludov. Viv.* in *Aug.* l. 8. de Civ. Dei c. 11. *Quis Poetarum, quis Sophiſtarum, qui non omninò de Prophetarum fonte potaverit?* Tertul. Apol. c. 47. Ποῖον γὰρ ἐπιτήδευμα παρ' ὑμῖν σύστασιν οὐκ ἀπὸ βαρβάρων ἐκτήσατο; *Quod apud vos ſtudium non à Barbaris traxit originem?* Tatiani *Orat. contra* Græcos.]

Jacob when he bleſſeth *Joſeph*'s two Sons, makes this Prayer for them: *The Angel, which redeemed me from all evil, bleſs the Lads!* *Gen.* 48. 16. where he manifeſtly points at an Angel; that had all along taken the care of himſelf; [whoever he were] but then he aſſigns him over, if I may ſo ſpeak, to both his Grand-children, to *Ephraim* and *Manaſſeh* together. — Our bleſſed Saviour affirms of his Diſciples, that they have *their Angels*, by way of propriety, Saint *Matth.* 18. 10. [from whence Saint *Chryſoſtom* thinks it evident, that the Saints, if not all others, have their Angels, ἐντεῦθεν δῆλον ὅτι ἀγγέλους ἔχουσιν οἱ ἅγιοι, ἢ καὶ πάντες, Hom. 60. in S. *Matth.*] But yet he determines not peremptorily one particular Angel to each of them. — The Church in *Mary*'s houſe ſay, when Saint *Peter* knock'd at door, whom they ſuppoſed at that time faſt in Priſon, *It is*

his

his Angel, Act. 12. 15. and this, as *Zanchie* notes, [*juxtà receptam in populo Dei ſententiam*:] and *Origen* infers from thence, that the other Apoſtles had in like manner their Angels. *Similiter ergò intelligitur eſſe & alius alterius Apoſtoli Angelus, ſicut eſt* Petri, *& ſingulorum per ordinem. In* Numeros *Hom.* 1. De Oper. Dei part. 1. l. 3. c. 15.

This ſeems to argue an opinion of particular Guardian-Angels in the ſpeakers, but yet amounts not to a conviction of the truth of that opinion. Which is alſo rendred ſomewhat the more dubious, becauſe there is not an exact agreement about the time, when this Angel enters upon his ſuppoſed charge.

Some ſay at the Nativity, according to that of Saint *Hierom*, [*magna dignitas animarum, ut unaquæque habeat ab ortu nativitatis in cuſtodiam ſui Angelum deputatum,*] with whom agrees Saint *Auguſtin*, [*Maximum æſtimo & illud fuiſſe beneficium, quod Angelum pacis ab ortu nativitatis ad finem uſque meum mihi ad cuſtodiendum me dediſti.*] In S. *Matt.* 18. L. Med. c. 12.

Others upon Baptiſm; and ſo *Origen* is thought to believe, and teach, [*Singulis pueris, ſtatim poſt acceptum Baptiſmum, certum aſſignari Angelum.*] Tract. 5. in S. *Matt.* cit. à *Balduino* de caſ. conſc. l. 3.

Others, not only before Baptiſm, but, before the Birth too, even at the inſtant, when the Soul is firſt infuſed; whence *Tertullian* aſcribes all thoſe good offices unto Angels, as the Miniſters of Divine Power, which the Superſtition of *Rome* Heathen divided among ſeveral feigned Goddeſſes; as *Alemonia* ſo call'd from nouriſhing the *fœtus* in the Womb; *Nona* and *Decima*, from the moneths of Note for Child-bearing; *Partula*, from the governing of the Birth; and *Lucina*, from the bringing of it into Light: *Omnem hominis in utero ſerendi, ſtruendi, fingendi parâturam*

turam aliqua utique poteſtas, divinæ voluntatis miniſtra, modulatur — Nos officia divina Angelos dicimus.] *De animâ, c.* 37.

The Pythagoreans conceived, That every man hath both a good and a bad Angel attending him; (which *Mahomet* hath adopted into his Religion.) And that was alſo the ſaying of *Empedocles*, [*binos Genios ab ipſo natali die cuique mortali Deorum munere datos, bonum, ſcil. & malum,*] which *Origen* ſeems not at all to miſlike. [*Unicuique duo aſſiſtunt Angeli, alter juſtitiæ, alter iniquitatis.*] — The Stoics, as *Seneca* tells us, aſcribed to every one [*Genium & junonem,*] which, though *Lipſius* interpret [*Genium nempe viris, Junonem fœminis,*] others underſtand after another faſhion; [*Junonem & Genium ſuum ſingulis dederunt, quaſi præſides & oppugnatores.*]

Dr. *More* Antidot. againſt Atheiſm. l. 3. c. 14. *Alexand.* ab *Alexandro Genial. Dier.* l. 6. c. 4. Hom. 12. in S. *Luk.* Epiſt. 3. *Alex.* ab *Alex.* ubi ſuprà.

Again, the *Egyptians* taught, that every Man hath three Angels; one to govern his immortal Soul, which was call'd [*Sacer Dæmon,*] a ſecond from the diſpoſition of the Heav'ns, call'd his [*Genius*] and a third with reference to his Vocation or Imployment, ſtiled therefore [*Spiritus Profeſſionis.*]

Zanch. de Oper. Dei part. 1. l. 3. c. 15. *Baldain.* de caſ. conſc. l. 3. c. 1. *Otho-Caſm.* Angelogr. p. 2. c. 7. Q. 1.

By all which it appears, how uncertainly, and at random we gueſs at theſe matters.

The holy Scriptures ſpeak, not only of one, but a multitude of Devils we are in danger of, and to watch and war againſt, *Epheſ.* 6. And, in like manner, not only of one, but a multitude of Angels imploy'd by God for our aid and relief. *He ſhall give his Angels charge concerning thee,* — Pſ. 91. And *are they not all miniſtring Spirits?* ſaith the Text. Yea, and where it is ſaid, *The Angel of the Lord encampeth* — Pſ. 34. We are to conſtrue it *Angels*; for he ſpeaks of an Hoſt, and often by the *Hebrews* one is put for a multitude, the

See *Ainſworth* in Pſ. 34. and Pſ. 8.

the ſingular for the plural. [Thus the Inhabitant, for the Inhabitants, 2 *Sam.* 3. 6. with 1 *Chr.* 11. 4. Frog, for Frogs, *Pſal.* 78. 45. Tree, for Trees, Quail for Quails, *Pſ.* 105. 33. — 40. Ship, for Ships, 1 *Kings* 10. 22. with 2 *Chron.* 9. 21. the Fowl, for Fowls, *Pſ.* 8. 9. Spear, for Spears, 2 Kings 11. 10. with 2 Chron. 23. 9.] See before Sect. 1. of this Ch.

We find in ſacred Writ ſometimes one and the ſame Angel bringing Meſſages to divers perſons, *Gabriel*, for inſtance, ſent to *Daniel*, to *Zacharias*, and to the bleſſed Virgin; and one and the ſame Angel taking care for, and effecting the deliverance of ſundry perſons at once; opening the Priſon-Dores and bringing forth the Apoſtles thence, *&c.* *Dan.* 9. S. *Luke* 1. *Act.* 5. 19, 20.

Sometimes again we have many Angels joyntly, a whole Hoſt of them, protecting and defending one ſingle perſon. So *The Mountain was full of Horſes and Chariots of Fire round about* Eliſha, 2 *Kings* 6. 17. And *Angels* [in the plural number] *rejoice over one penitent*, Saint *Luke* 15. And *take the charge of* Lazarus *his Soul at his deceaſe*, ch. 16. 22.

From whence yet I dare not conclude, (as ſome have done) that it is contradictory to holy Scripture, to aſſert ſome one Angel ordinarily attending every good man; for that may well enough conſiſt with the allowing of an extraordinary ſupply of more, when God pleaſeth; and with this qualification that opnion is uſually deliver'd, [*Unicuique electo ordinariè certum propriumque Angelum — extra ordinem vero plures.*]

Now, though all men may be ſuppoſed to have an intereſt in the cuſtody of Angels [*quatenus viatores*, as the Schools ſpeak] as travellers here in the way to happineſs, ſo that none ſhall be able hereafter to plead with God Almighty, and alledge that D. *Tho.* part. 1. Q. 113. Art. 4. & 5.

Theod. in Ep. ad *Hebr.*

that they ſinn'd, [*ex defectu hujus adjutorii,*] for want of this help, where it was neceſſary; yet it is moſt certain from the Scriptures, that good and pious men, ſincere and upright Chriſtians, have a more ſpecial and effectual ſhare in their Miniſtry.

Grot. in S. *Matt.* 18. 10.

The words of the learned *Grotius* in this argument are remarkable enough, I think, to deſerve a tranſlation here. *It is evident*, ſaith he, *that the Angels are Miniſters of Divine Providence, and from thence credible, that the Offices of Angels are diſtinguiſhed according to the degrees of that Providence. Now beſides the univerſal Providence over all there is a common providence, whereby God upholds and guides the civil Societies of Men, which we call Republics. And, that each of theſe have their Angels, is with great conſent both of Jews and Chriſtians collected out of* Daniel; [as hath been ſaid before.] *But, as God orders the Affairs of Kingdoms with reference to the State of the Univerſe, ſo, for the moſt part, the concerns of ſingle perſons with reference to the State of Kingdoms. But, then*, ſaith he further, *thoſe, who by a true Faith conſecrate themſelves to God, are exempted from the common lot, and look'd upon as God's peculiars, whom as he ſuſtains with a ſpecial providence, ſo he ſeems to aſſign Guardian-Angels unto, to direct their ſteps and ſucceed their endeavours.* — [Agreeably whereto the Apoſtle calls the living God, the *Saviour of all men, ſpecially of thoſe that believe*, 1 Tim. 4. 10. And adviſeth elſe-where, that, in imitation of him; *As we have opportunity, we do good unto all men, eſpecially unto them of the houſhold of Faith*, Gal. 6. 10.]

Waving all conjectures and probabilities, two points there are moſt obvious and undeniable in the Text.

1. That the Angels have a Charge and Commiſſion given them to take care of the faithful Servants

Servants of God, and Diſciples of his Son. They are [ἀποστελλόμενα,] *Sent forth to miniſter for them that ſhall be heirs of Salvation.* And hence they are call'd *their Angels*, by Chriſt himſelf, as was ſaid before. *The Angel of the Lord*, ſaith the Pſalmiſt, *encampeth round about them that fear him, and delivereth them*, Pſ. 34. 7. *And*, again, *he ſhall give his Angels charge concerning thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone*, Pſal. 91. 11, 12. Where it is ſpoken of ſuch, as *ſet their love upon God, make him their refuge, and know his name*; that is, worſhip and ſerve him, *Ver.* 9, 10, 14.

——— *Sanctus ſacer Angelus aſtat.* D. *J. Gerhard* Med. xxvi.

And then,

2. That none of all the Angels are exc[illegible] from this Miniſtry; however the Schools [illegible] ſome Hebrew Doctors have preſumed to confine it to the lower ranks and Orders only, as I have touched before: *Are they not all miniſtring Spirits, ſent forth to Miniſter* (*viz.* upon occaſion, as God ſees fit and good) *for thoſe who ſhall be heirs of Salvation?* Saint *Cyril* notes it of the Seraphim, (who are ſuppoſed the very Supreme Power of the higheſt Hierarchy) that one of them was ſent to *Iſaiah* the Prophet *ch.* 6. and he confirms it from this of our Apoſtle to the *Hebrews*, that they are all *adminiſtratorii Spiritus*, in the declaring of which he adds, *The ſame yoke, if one may ſo ſpeak, is upon all theſe holy Spirits; and they are all at their Maſters beck, none of them thinking this ſervice too mean, and unworthy, but eſteeming it their honour and praiſe ſo to be imployed.* Vide apud *Tenam* in Ep. ad *Heb.*

SECT.

SECT. IV.

Their Miniſtry to the Faithful.

I proceed therefore, Fourthly, to ſhew more particularly the Miniſtry of the Angels unto the Faithful, and the good turns or Offices, which they perform for them in purſuit of this their Truſt and Commiſſion.

Menander calls them [μυσαγωγὸς τῦ βίυ,] the Moderators of Life; *Seneca* [*pædagogos*,] our Tutors or School-Maſters; *Heſiod* [φυλακὰς θνητῶν ἀνθρώπων,] the Guardians or Keepers of Mortals; *Epictetus*, [ἐπιτρόπυς, ἀκοιμήτυς καὶ ἀπαραλογίςυς,] our Curatours, and ſuch as neither ſlumber nor can be deceived; *Zeno*, ἐπόπτας τῶν ἀνθρωπίνων πραγμάτων,] the Overſeers of humane Affairs; which words are all ſignificative of the benefits received from and by them.

Vide Lipſ. Phyſ. Stoic. l. 1. Diff. 19.

But, for method-ſake, I will refer the chief inſtances of their Miniſtry unto theſe three heads.

Zanch. de Oper. Dei par. 1. l. 3. c. 14. *Baldwin.* Caſ. Conſc. l. 3. c. 1.

I. Νυθετικόν. In order to our inſtruction and admonition.

II. Φυλακτικόν. In order to our defence and preſervation.

III. Βοηθητικόν. In order to our comfort, help, deliverance and ſupply.

I.

Firſt, It is part of the Angels Miniſtry, upon occaſion, to declare the Mind and Will of God, and bring Meſſages from him for our inſtruction and admonition. In *Cebes* his Table the Genius is repreſented like an old-man, with a Paper in the one hand, and with the other pointing, as it were, at ſomething, and commanding thoſe that enter into Life, what to do, and what way to walk in.

Vide *Cebetis* Tabulam.

The

The Lord appeared unto *Abraham* in the Plains of *Mamre*, and certified him and his Wife by his Angels, that they ſhould have a Son in their old-age, *Gen.* 18. And after to *Lot*, giving him notice of the deſtruction of *Sodom*, and warning him and his to flie out ſpeedily from thence, *ch.* 19 And the Law is ſaid to have been giv'n the Jews by the diſpoſition of Angels; as I ſhew'd † before, *the word ſpoken by Angels.* An Angel meets *Balaam* the Prophet (though otherwiſe of no very good character) in a perverſe way, and charges him to ſpeak no more than God ſhould reveal, *Numb.* 22. *Daniel* had his Viſions from an Angel, and the Angel *Gabriel* was ſent forth to inform him and give him skill and underſtanding, *Dan.* 8. 16. — 9. 22. 23. *ch.* 10. and 11. So throughout the Prophecy of *Zechary*, we read that an Angel talk'd and commun'd with him, and ſhew'd him this and that, and ſaid to him thus and thus, *Zech.* 1. 9, 14, 19. — 2. 3, 4. *&c.*

† Sect. 1. of this Ch.

And, then in the New-Teſtament, an Angel brings the welcome Meſſage of a Son, who ſhould be the fore-runner of a *Meſſias*, to *Zacharias* the Prieſt, Saint *Luke* 1. 13. — and, after that, to the bleſſed Virgin, of her conception of that *Meſſias*, *&c.* ver. 30, 31. and, after that, proclaims the good tidings of his Birth to the Shepherds in the Field, Saint *Luke* 2. — An Angel appears thrice to *Joſeph*, (as hath been ſaid upon † another occaſion) firſt to ſatisfie him about the taking to him *Mary* his eſpouſed Wife; afterwards to warn him to fly with the young Child and his Mother into *Egypt*; and then to call him again into the Land of *Iſrael*, Saint *Matth.* 1. 20, 21. — 2. 13, 20, 22. * The Angels alſo (as I have ſhewn) preach Chriſt's Reſurrection to thoſe that ſought him in his Sepulchre, Saint *Luke* 24.

† Sect. 11. of this Ch.

* Ibid.

and

and teſtifie from heav'n the verity of his Aſcenſion thither, and his ſecond coming thence, *Acts* 1. — An Angel ſignifies the Revelations of Chriſt to *John* the Divine, *Revel.* 1. 1. — 22. 16. *&c.*

This way of God's communicating his Mind and Will, occaſionally, to Men by Angels, ſeems pointed at in that of *Elihu*, *Job* 33. 14, 15, 16, 17. and was commonly acknowledged among the Jews; whence that ſpeech of theirs concerning Saint *Paul*, *We find no evil in this man, but, if a Spirit or Angel have ſpoken to him, let us not fight againſt God.*

But their doctrinal Miniſtry is not, ordinarily, now to be expected by us. God hath thought good to ſubſtitute other Legats for the publiſhing of his Mind and Will to Men. *Malachi* hath it of the Legal Prieſthood, *The Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth; for he is the Meſſenger* [or Angel] *of the Lord of Hoſts*, Mal. 2. 7. And *God*, ſaith our Apoſtle, *who at ſundry times, and in divers manners ſpake in time paſt to the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son*; [*viz.* in our nature] a perſon far tranſcendent to the Angels, *Hebr.* 1. 1, 2. And this beloved Son of his, God incarnate, That great Prophet, whom all are obliged to hearken unto, (*Acts* 3. 22, 23.) hath ſent his Apoſtles, after him, enabling of them to continue and propagate a ſucceſſion of Miniſters, after them too, *faithful men*, who ſhall teach others, unto the end of the World. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come into the unity of the Faith and Knowledg of the Son of God*, Epheſ. 4. 11, 12, 13. 2 *Tim.* 2. 2.

Theſe

Theſe viſible Miniſters of Chriſt now we are to look upon and receive as Angels. Saint *Paul* ſpeaks it to the praiſe of the *Galatians*, that they once ſo received him, *Gal.* 4. 14. and ſo the Biſhops of the *Aſian* Churches are call'd by Chriſt himſelf, as hath been † before ſuggeſted, *Revel.* 2 and 3 *ch*'s. To ſuch as theſe it is, that the holy Angels themſelves direct men under the Goſpel. — An Angel calls *Philip* towards the South to meet the Eunuch, and preach Jeſus to him, *Acts* 8. An Angel certifies *Cornelius*, that his Prayers and Alms were come up for a memorial before God; but bids him ſend to *Joppa* for *Simon Peter* there, who ſhould tell him what he ought to do; and the Angel ſatisfies *Peter* too in a Viſion, as to his going to him, *Acts* 10. An Angel alſo invites Saint *Paul* to preach the Goſpel in *Macedonia*, *ch.* 16. — So forward are theſe celeſtial Spirits in promoting the knowledg of thoſe bleſſed Myſteries, which themſelves with admiration look down into; and to teſtifie unto us, that it belongs not to them to uſurp the Miniſterial Office in the Church of Chriſt, but to preſerve and countenance it in the hands of ſuch, as our Lord and Saviour hath appointed thereunto. † Ch. 1. Sect. 11.

It is indeed an high honour which God imparts unto Men, to confer this Angelical-Office and imployment on them; but then it is alſo a gracious condeſcenſion to humane weakneſs, that he is pleaſed ſo to treat with us, and ſpeak to us by theſe in our own Fleſh. For we could not bear the glorious ſplendor of Divinity it ſelf in this our mortal ſtate, nor the apparitions of Angels, neither, without much of terror and conſternation. When the Law was giv'n by their Miniſtry, the people ſtood amazed, and ſaid unto *Moſes*, *Speak*

thou with us and we will hear, but let not God ſpeak with us, leſt we die, Exod. 20. 19. And, when an Angel came to the Wife of *Manoah*, *Samſon*'s Mother, ſhe ſaith to her Husband concerning him, *A man of God came unto me, and his countenance was like the countenance of an Angel of God, very terrible*, Judg. 13. 6. And of *Daniel* we read, that upon ſuch an appearance, *his ſtrength failed him, and he ſtood trembling*, Dan. 10. 8, 11. and the like of others. In ſo much that the Angels do uſually begin their Meſſage with the removal of that fear, which poſſeſſeth thoſe to whom they ſpeak. So to *Daniel*, *Fear not* Daniel, *Ch.* 10. 2. So to *Zacharias*, *Fear not* Zacharias, Saint *Luke* 1. 13. So to the bleſſed Virgin, *Fear not* Mary, *Ver.* 30. So to the Shepherds, *Fear not, for behold I bring you good tydings*, Ch. 2. 10. So to the good women at our Saviours Grave, *Fear not ye, for I know, that ye ſeek Jeſus which was crucified*, Saint *Matth.* 28. 5. — It is therefore, as I have inſinuated, a condeſcenſion to our ſtate of infirmity, that God hath choſen to ſend and ſpeak to us, ordinarily, by Embaſſadors of our own make and kind, mortal-men, like our ſelves, *Men that die, and are not ſuffered to continue by reaſon of death*, as the Apoſtle phraſeth it, *Hebr.* 7. 8, 23.

Saint *Paul* yet gives another account of this diſpenſation: *We have this Treaſure*, ſaith he, *in earthen veſſels, that the excellency of the power may be of God, and not of us*, 2 *Cor.* 4. 7. God declares and magnifies his Power in deſtroying the Devils Kingdom by the Miniſtry of weak and frail Men.

To which may be added farther, that hereby alſo he makes the greater proof of our Faith and Obedience, whil'ſt we ſubmit to them that watch for our Souls, and pay them all due reverence,

rence, as God's Miniſters and Chriſt's Vicars, obſerving them, amidſt their weakneſs and infirmities, as Chriſt himſelf; according to that known Maxime, [*Apoſtolus cujuſque ut quiſque*] tranſlated by our Saviour to this purpoſe, *He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me*, Saint *Luke* 10. 16.

And, then again, by this means hath God provided for the ſafety of his Church, as *Zanchy* notes, *That falſe and wicked Doctrines might not be obtruded on her for true and holy by evil Angels, transforming themſelves into Angels of Light; or a wide door opened unto deceitful Enthuſiaſms and Revelations, contrary to the Goſpel deliver'd by Chriſt and his Apoſtles. It pleaſed him*, ſaith he, *to make the Angels Miniſters of the Law in Mount* Sinai, *and, under the New-Teſtament, that they ſhould ſend men to be taught and inſtructed by the Apoſtles, that we might be aſſured, that they never propound any doctrine oppoſite to the Prophetical and Apoſtolical; and therefore, if there be any ſuch in the World, that it is not from the Angels of God, but from the Devil and Antichriſt.* De Oper. Dei par. 1. l. 3. c. 14.

We are not 'tis true, to limit the Almighty, but that he may ſtill imploy the holy Angels upon certain Meſſages, Admonitions, and Inſtructions, as he pleaſes; and likely enough it is, that many uſeful notices are communicated from them. [*Artes praeunt, aut docent, & quadam humano ingenio nunquam eruenda oſtendunt*, *Lipſius* Phyſ. Stoic. l. 1. Diſſ. 19. *Uſus etiam Muſica omniſque diſciplinæ, medicinæ, artis gymnaſticæ, & ſi qua ſit his ſimilis, nobis ſubminiſtrant*, *Porphyr.* de abſtin. l. 2. ſ. 38. *Quod &* Plato *intellexiſſe videtur, cum Philoſophiam,* Θεῶν εἰς ἀνθρώπους δῶρον, *appellarit. Quò ſpectat etiam* Ciceronis *illud, Philoſophia quid eſt aliud, niſi, ut* Plato *ait, Donum, ut Ego, inventum*

ventum Deorum? Tuſcul. l. 1. & *M. Antonini,* εἰ ἐκ τῶν θεῶν ὑπομνήσεις — l. 1. ſ. 17.]

But the way of Salvation is already preſcribed to us, and ſetled by a ſure word of Propheſie in the holy Scriptures, which we are to give heed unto, as an unerring Rule and Guide: So that we muſt not look for, or hearken unto any other Goſpel. Saint *Paul* as to this is cleer and poſitive; *Though we or an Angel from Heav'n preach any other Goſpel unto you than that which we have preached unto you, let him be accurſed: as we ſaid before, ſo ſay I now again, if any one preach any other Goſpel unto you than that ye have received, let him be accurſed,* Gal. 1. 8, 9. which we are the more carefully to mind, becauſe there may be ſometimes Diabolical deluſions pretending to be Angelical and Divine Revelations, 2 *Cor.* 11. 13, 14, 15. and we are warned, *Not to believe every Spirit, but try the Spirits whether they be of God, becauſe many falſe-Prophets are gone abroad in the World,* 1 Ep. of S. *John* 4. 1. We read of a Spirit that ſaid in *Ahab*'s time, *I will go forth and be a lying Spirit in the mouth of all his Prophets,* 1 *Kings* 22. 21, 22. Nor was this peculiar unto that ſeaſon only; for the holy Ghoſt ſpeaketh expreſly, as Saint *Paul* tells us, *That in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking lies in hypocriſie,* 1 *Tim.* 4. 1, 2.

This then we are to conclude upon for our ſecurity againſt all dangerous Impoſtures, that a good Angel, an Angel of Light, can never come unto us upon any errand contrary to the revealed Word and Will of God by Jeſus Chriſt, whom they all adore and worſhip. This is the Chart or Paper they bear always in their hand, that I may allude to what was ſaid of the deſcription

tion made in *Cebes* Table, at the beginning. The Law was given by their Miniſtry, and the Goſpel publiſhed with their acclamations. And, what the Prophet *Iſaiah* hath ſaid againſt thoſe, who conſult the Devil and his Inſtruments, is worthy alſo of our remembrance. Chap. 8. 9, 10. *When they ſhall ſay unto you ſeek unto them that have Familiar Spirits, and unto Wizzards, that peep and that mutter*; [or *that cant*] *ſhould not a People ſeek unto their God?* [as if he had ſaid, how incongruous and abſurd is it to forſake the Oracles of God, and enquire of the Devils?] *To the Law and to the Teſtimony*; *if they ſpeak not according to this Word* [whatever New Light they may poſſibly pretend unto] *it is becauſe there is no Light in them.*

II. Secondly, It is a particular charge given to the Angels to be our Keepers, to ward off dangers from us; as Souldiers, to guard us; as Nurſes, to bear us in their Arms; and as Guides, to direct us in wayes full of peril, hazard, and uncertainty. The Phraſes uſed by the Pſalmiſt are appoſite to this purpoſe. *The Angel of the Lord* [παρεμβαλεῖ ἐν κύκλῳ, *caſtrametatur circum*] *encampeth round about them that fear him*, Pſ. 34. And *There ſhall no evil befall thee*; *for he ſhall give his Angels charge over thee*, [τοῦ διαφυλάξαι] *to keep thee in all thy ways*, [ἐπὶ χειρῶν ἀροῦσί σε] *they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone*, Pſ. 91. 10, 11, 12.

With this therefore *Abraham* encourageth his Servant, when he ſent him to ſeek a Wife for his Son *Iſaac*, *The Lord God of Heaven ſhall ſend his Angel before thee*, Gen. 24. 7. Which he, when he comes to tell his Story, thus repeats, *He ſaid unto me, the Lord, before whom I walk, will ſend his Angel with thee, and proſper thy way*, v. 40. And, when *Jacob* return'd to his Father's Houſe

from the ſervice of *Laban*, the Angels of God met him in the way, of whom he ſaid, *This is God's Hoſt*, Gen. 32. 1, 2. [of which † before] and he had good experience of their protection. This was the ſupport which God gave unto *Moſes* in his conduct of the People of *Iſrael*, *Exod.* 23. 20, &c. *Behold I ſend an Angel before thee to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your tranſgreſſions; for my Name is in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an Enemy unto thy Enemies, and an Adverſary unto thy Adverſaries; for mine Angel ſhall go before thee, and bring thee in unto the* Amorites, *and the* Hittites, *and the* Perizzites, *and the* Canaanites, *and the* Hivites, *and the* Jebuſites, *and I will cut them off.*— And again he renews the ſame encouragement, *ch.* 33. 2. *I will ſend an Angel before thee, and I will drive out the* Canaanite, *the* Amorite, *and the* Hittite, *and the* Perizzite, *and the* Hivite, *and the* Jebuſite. When a formidable Army of *Syrians* had ſurrounded *Dothan*, where *Eliſha* was, to apprehend him, ſo that his Servant was at his wits end upon it, *Eliſha* thus comforts him, *Fear not, for they that be with us, are more than they that be with them*, 2 Kings 6. 14, 15. whereby he meant the Hoſt of Angels that pitched about him; for ſo it follows, *v.* 16, 17. *And* Eliſha *pray'd and ſaid, Lord, I pray thee open his Eyes, that he may ſee. And the Lord opened the Eyes of the young Man, and he ſaw, and behold, the Mountain was full of Horſes and Chariots of Fire round about* Eliſha. Him therefore they preſerved in this ſtrait and danger, ſmiting of the *Syrians* with blindneſs, as we may read more at large.

† Ch. 2. Sect. 3.

This is ſuppoſed to be that *Hedge, the Devil*

com-

complains of, which God made about Job, *and about his Houſe, and about all that he had on every ſide*, ch. 1. v. 10. And accordingly ſome expound that place of the Prophet *Iſaiah*, ch. 5. 5. *I will take away the Hedge of my Vineyard, and it ſhall be eaten up; and break down the Wall thereof, and it ſhall be trodden down.* [*Sepes & materia cuſtodia Angelica*] as the ordinary gloſs hath it, This Hedge and Wall is the Guard, or Cuſtody, of Angels. And ſo we may conceive too That Promiſe of God's being a Wall of Fire round about *Jeruſalem*, *Zec.* 2. 4. according to what we read, ev'n now, of the *Mountain full of Horſes and Chariots of Fire round about* Eliſha. And, agreeably to this, we are informed, that, immediately before the Deſtruction of *Jeruſalem*, were heard the Voices of Angels in the Temple, ſaying, *Let us hence*.

Vide Tenam in Ep. ad Hebr. & Othocaſm. Angelogr. part 2. c. 7. v. 6.

Joſephus de Bello Judaico, l. 2. c. 12.

Many good Men, undoubtedly, have owed their ſafety and preſervation from impendent evils and ruine to the peculiar warning of Angels. So our bleſſed Saviour, as I have noted † before, was kept from the malice of *Herod*, and his Emiſſaries, by the Angel warning *Joſeph* in a Dream, S. *Mat.* 2. Some memorable paſſages of this nature I will here inſert out of Hiſtory.

† Sect. 2.

The firſt I take from *Melanchton*, in his comment upon *Daniel*, where he tells this Story of *Grynæus*, a Learned and Religious Divine. This *Grynæus* at the meeting at *Spire*, *Anno* 1529. came to *Melanchton* from the Univerſity of *Heidelberge*, and, having heard *Faber* Biſhop of *Vienna* defending ſome groſs errors in a Sermon by him preached there, went to him privately and expoſtulated with him a while about them. *Faber* politickly diſſembles his diſlike, pretends himſelf deſirous of farther diſcourſe with him, and that he would return to him on the Morrow to

Melanchton, comment. in Dan. c. 19.

that purpoſe, appointing him then to meet him, and begging his excuſe for the preſent haſte, as having ſome urgent buſineſs with the King. *Grynæus*, in the interim, thinks him in good earneſt, whereas the Snare was now a-laying for his Life, goes back to *Melanchton* in this perſuaſion, and was juſt ſet down to Supper, and telling part of what had paſs'd, when *Melanchton* was ſuddenly call'd by a certain Voice from Table to his Study, where one, he knew not, in the appearance of a Grave old Man, ſpake to him and told him, there would be Officers preſently at hand, ſent forth by the King at the inſtigation of *Faber*, for the arreſt and impriſonment of *Grynæus*, commanding him therefore to go immediately from the City, and make no delays, and ſo took his leave. Upon this *Melanchton* forthwith goes back to the Company, bids them to riſe, and declares what was ſaid to him. Whereupon they convey *Grynæus* to the *Rhine*, ſtaying at the Banks but till they ſaw him ſafe over on the other ſide; and, returning back to his Lodgings, found that the Officers had been there indeed to ſearch for him. This Relation *Melanchton* avers himſelf for certain, and appeals to the Teſtimony of many good Men then alive to avouch it, concluding of it devoutly to this effect. *Bleſs we God, that he adds his Angels for our Keepers; and let us upon that account perform the Offices of our Vocation with the more quiet and unconcerned Spirits.*

Id. Ibid.

A ſecond I contract out of Dr. *H. More*, who gives us this at large out of *Bodinus*.

Antidote againſt Atheiſm. l. 3. ch. 13.

An Holy and Pious Man, as it ſhould ſeem, and Acquaintance of *Bodinus*'s, freely told him, how he had a certain Spirit that did perpetually accompany him, which he was firſt aware of in the 37. Year of his Age, but conceived that the ſaid Spirit

Spirit had been preſent with him all his Life-time, as he gather'd from certain Monitory Dreams and Viſions, whereby he was forewarn'd as well of ſeveral dangers, as vices. That this Spirit diſcover'd himſelf to him after he had for a whole Year together pray'd to God to ſend a good Angel to be the Guide and Governour of his Life and Actions. That every day he would knock at the Door about three or four a-Clock in the Morning to rouze him up, and a Voice would come, while he was aſleep, ſaying, [*Who gets firſt up to pray?*] That by ſome ſenſible ſign he did ever advertiſe him of things, as by ſtriking his right Ear, if he did any thing amiſs; if otherwiſe, his left: and if any body came to circumvent him, that his right Ear was ſtruck; but his left, if a good Man, and to good ends, accoſted him. If he was about to eat or drink any thing that would hurt him, or intended or purpoſed with himſelf to do any thing that would prove ill, that he was inhibited by a ſign; and if he delay'd to follow his buſineſs, that he was quickned by a ſign giv'n him. When he began to praiſe God in Pſalms, and to declare his marvelous Acts, that he was preſently raiſed and ſtrengthned with a ſpiritual and ſupernatural Power. That he was often admoniſhed to give Alms, and that the more charity he beſtow'd, the more proſperous he was. And that on a time, when his Enemies ſought after his Life, and knew that he was to go by Water, that his Father in a Dream brought two Horſes to him, the one White, the other Bay; and that therefore he bid his Servant hire him two Horſes, and, though he told him nothing of the colours, that yet he brought him a White-one and a Bay-one. That in all difficulties, Journeys, and what other Enterprizes ſoever he uſed to ask Counſel of God;

God; and that one Night, when he had begg'd his Bleſſing, while he ſlept he ſaw a Viſion, wherein his Father ſeem'd to bleſs him. At another time, when he was in very great danger, and was newly gone to Bed, he ſaid, that the Spirit would not let him alone, till he had raiſed him again; wherefore he watch'd and pray'd all that Night, and the day after he eſcaped the hands of his Perſecutors in a wonderful manner; which being done, in his next ſleep he heard a Voice ſaying, Now ſing, *Qui ſedet in latibulo Altiſſimi.*

Of divine Dreams, p. 120, &c.

A third I find in a late Diſcourſe of *Moſes Amyraldus*, who tells it from *Cameron* a Divine of Name and Eminence in the Reformed Churches, that he had from the Mouth of Monſieur *Calignon*, Chancellor of *Navar*, this notable paſſage which befel him in *Beurn*. Being in a certain Town of that Country, one Night as he was aſleep he heard a Voice, which call'd him by his Name, *Calignon*; whereupon awaking, and hearing no more of it, he fell to ſleep again. And alittle after he heard the ſame Voice calling him in the ſame manner, which made a greater Impreſſion upon him than before: ſo that now, being awakened, he call'd to his Wife lying by him, and told her what had hapned; and both of them for a time lay awake, expecting whether they might hear the Voice again, and whether it would ſay any thing more to them. At laſt the Voice awakened him a third time, calling him, as before, by Name, and adviſing him by all means to retire ſpeedily out of that Town with his Family; for that within a few days the Plague would rage horribly there. To which the Chancellor added, that it was very well he followed the Direction giv'n him, for as much as ſoon after the Plague indeed began in the Town, and deſtroy'd a great Number of the People.

People.— And this, ſaith *Amyraldus*, was certainly an Angel, that ſpake to him, and by the favourable and benign Providence of God drew him out of that danger, which otherwiſe had been unavoidable. Ibid.

Thus much in effect *Apuleius* tells us of *Socrates* his Dæmon, out of *Plato*, that, if there were danger at any time in his Enterprizes and Undertakings, he heard a Voice from Heav'n admoniſhing him to uſe Caution, and either forbear awhile, or ſteer another Courſe. And *Balbus* in *Cicero* thus expounds *Homer*'s allowing to the principal Heroes *Certos Deos, diſcriminum & periculorum comites, de Nat. deorum, l.* 2. Apul. de deo *Socratis*.

III. Thirdly, It is part of the Angels Miniſtry to the Faithful, not only to keep and defend them, or prevent and ward off dangers from them, as hath been ſaid, but to bring comfort alſo to the Diſconſolate, and real help, ſupply, and deliverance in the time of need. *The Angel of the Lord encampeth round about them that fear him,* [ῥύεται αὐτὸς] *and delivereth them*, Pſ. 34. Inſtances of this ſort we may have many.

The Angel of the Lord found *Hagar* by the Fountain of Water in the Wilderneſs, in the way to *Shur*, and ſaid, *Hagar, Sarah's Maid, whence cameſt thou, and whither wilt thou go? And ſhe ſaid, I flee from the Face of my Miſtreſs* Sarai. *And the Angel of the Lord ſaid unto her, return unto thy Miſtreſs, and ſubmit thy ſelf under her hands. And the Angel of the Lord ſaid unto her,* [farther] *I will multiply thy Seed exceedingly that it ſhall not be numbred for Multitude,—— behold thou art with Child, and ſhalt bear a Son, and ſhalt call his Name* Iſhmael, [that is, *God ſhall hear*] *becauſe the Lord hath heard thy affliction*, Gen. 16. 7, 8, &c. And again, when ſhe and that Son of hers were caſt forth, and wandred in the Wilderneſs of *Beerſheba*, and the Water was ſpent in the Bottle, and ſhe caſt the Child under

under the Shrubs, and went and ſat down over-againſt him a good way off, that ſhe might not ſee his death, and lift up her voice, and wept, *God*, ſaith the Text, *heard the voice of the Lad, and the Angel of the Lord call'd to* Hagar *out of Heav'n, and ſaid unto her, what aileth thee* Hagar? *Fear not, for God hath heard the voice of the Lad, where he is; Ariſe, lift up the Lad, and hold him in thine hand; for I will make of him a great Nation. And God opened her eyes, and ſhe ſaw a Well of Water, and ſhe went and fill'd the Bottle with the Water, and gave the Lad to drink*, Gen. 21. 15, *&c.*

Elijah, in like manner, threatned by *Jezebel*, fled to *Beerſheba*, where he left his Servant, and going a day's journey himſelf in the Wilderneſs ſat down in great diſcontent under a Juniper-Tree, deſirous rather to die than live: *And*, ſaith the Text, *as he lay and ſlept under the Juniper-Tree, behold, an Angel touch'd him, and ſaid unto him, Ariſe and eat, and he look'd, and, behold, there was a Cake bak'd on the Coals, and a Cruiſe of Water at his Head. And he did eat, and drink, and laid him down again. And the Angel of the Lord came again the ſecond time, and ſaid unto him, Ariſe and eat becauſe the journey is too great for thee. And he aroſe and did eat, and drink, and went in the ſtrength of that Meat fourty day's and fourty nights unto* Horeb *the Mount of God*, 1 *Kings* 19. 5, *&c.* This Meat brought to *Elijah* we may call [*Angels food*,] as, poſſibly, the *Iſraelites Mannah* from Heav'n was ſo call'd, not only for the excellency of it, as hath been † before ſuggeſted, but becauſe procured and brought down by the Miniſtry of Angels. And the ſame *Elijah*, afterwards, was encouraged by an Angel to go along with *Ahaziah* the third Captain, and not to be afraid of him [having before, by the aid of Angelical Miniſtry,

† Ch. 1. Sect. 2.

niſtry, moſt probably, deſtroy'd the firſt and ſecond Captains with their Fifties, ſent to apprehend him, with Fire from Heav'n; in ſo much as this third alſo terrified with their examples, fell on his knees, beſeeching him to ſpare his life; whereupon the Angel ſaith, *Go down with him and be not afraid of him,*] 2 *Kings* 1.

When the Prophet *Iſaiah*, upon the Viſion, *Ch.* 6. cryed out, *Wo is me! for I am unclean, becauſe I am a man of unclean lips, and dwell in the midſt of a people of unclean lips*; *There flew*, ſaith the Text, *one of the Seraphims unto him, having a live-coal in his hand, which he had taken with the Tongs from off the Altar, and he laid it upon his Mouth, and ſaid, Lo this hath touched thy Lips, and thine iniquity is taken away and thy ſin purged*, Verſ. 5, 6, 7.

Our bleſſed Lord and Saviour himſelf had the Angels Miniſtring unto him, and ſtrengthning of him, in and after his Temptations, and bitter Agony, as hath been ſhewn † already in its proper place.

† Sect. 5. of this Ch.

Saint *Paul* having related the great danger, that he and his company were in at Sea, adds remarkably, *There ſtood by me this night an Angel of God, whoſe I am and whom I ſerve, ſaying, fear not*, Paul, *thou muſt be brought before* Cæſar, *and, lo, God hath giv'n thee all them that ſail with thee*, Acts 27. 23, 24.

The Angels at *Sodom* pull'd *Lot* into the houſe, and ſtruck thoſe that aſſaulted him with blindneſs, *Gen.* 19. 10, 11. and after that, they warn him in time to bring his Kindred and Goods out of that wicked place, which God had ſent them to deſtroy, *Ver.* 13. And, not content with a naked warning, when the morning aroſe, they haſten him again, ſaying, *Ariſe, take thy Wife and thy two Daughters, which are here, leſt thou be con-*

ſumed

ſumed in the puniſhment of the City, Ver. 15, &c. *And, while he lingred*, ſaith the Text, *the men laid hold upon his hand, and upon the hand of his Wife, and upon the hand of his two Daughters, the Lord being merciful unto him, and ſet him without the City.* — Nor do they leave them quietly there, ſo long as there was apparent danger, but, *When they had brought them abroad*, they add, *eſcape for thy life, look not behind thee, neither ſtay thou in all the Plain, eſcape to the Mountain, leſt thou be conſumed.* —

We read of an Angel in the Book of *Revelations*, crying to the four Angels there, to whom it was giv'n to hurt the Earth and Sea, ſaying, *Hurt not till we have ſealed the Servants of our God in the foreheads*, Revel. 7. 2, 3.

King *Hezekiah* in a great ſtrait and diſtreſs, begirt with the *Aſſyrians*, whoſe Power and multitude he was no-ways able to reſiſt, prayeth to God, and he ſends his Angel to work a ſudden and wonderful deliverance for him, deſtroying in one night (as hath been touch'd † before) an hundred fourſcore and five thouſand of the inſulting Enemy, 2 *Kings* 19.

† Ch. 2. ſect. 3.

And ſuch another ſtory we have of the great deliverance of *Maccabeus*, and the Jews, by an Angel [or helper from Heav'n] in the *Apochrypha*, 2 *Maccab.* 11. 6, 8, 9, 10, 11. with his prayer at another time for the like aid, encouraged by this example of *Hezekiah*, Ch. 15. 22, 23, 24.

The three famous Confeſſors, *Shadrach*, *Meſhach*, and *Abednego* (whoſe proper names were *Hananiah*, *Michael*, and *Azariah*, Dan. 1.) when caſt into a Fiery Furnace, heated ſeven times hotter than ordinary, were yet ſtrangely preſerved from all harm, and indemnified amidſt the raging Flames by an Angel of God, who appeared there with

with them, so that that most furious and devouring Element had *no power upon their Bodies, nor was an hair of their Head singed, neither were their Coats changed, nor did the smell of the Fire pass upon them,* though it was so fierce and scorching that it consumed the men, who cast them in, *Dan.* 3.

And when *Daniel*, another of the Confessors of those times, (as they are reckon'd up, *Ch.* 1. call'd there, *The four Children, to whom God gave great knowledge and skill in all learning and wisdom*) when he, I say, was cast into the Lions Den, on purpose to be devoured, an Angel of God there restrains the wild appetite of those greedy beasts of prey, and after a most unwonted manner preserves him in the very Jaws of Death, *Dan.* 6. *My God,* saith he, *hath sent his Angel, and hath shut the Lions mouths that they have not hurt me, for as much as before him innocency was found in me, and also before thee, O King, have I done no hurt,* Ver. 22. And these four are the persons plainly referr'd to in the Apostle's Martyrology, *Hebr.* 11. 33, 34. *Who,* are said, *through faith to have stopt the mouths of Lions,* and *quenched the violence of Fire, viz.* God by his Angels, as hath been said, rescuing and delivering them.

When the Apostles were, by the procurement of the High-Priest, put in the Common-Prison, the Angel of the Lord by night open'd the Prison-doors, *and brought them forth,* and animated them to speak openly to the People in the Temple, *Act.* 5. 18, *&c.*

And Saint *Peter,* after that, imprisoned by *Herod,* and deliver'd over for security to four Quaternions of Souldiers to be kept, was thence, notwithstanding all their care, set at liberty by an Angel loosing of his Chains, causing the Iron-gates of the City to open to him, and conducting

ing of him through the Streets thereof, in ſuch a manner as he thought himſelf but in a Dream for a great while, till he came at laſt to acknowledg, *Now I know of a ſurety that the Lord hath ſent his Angel, and hath deliver'd me out of the hand of* Herod, *and from all the expectation of the People of the Jews*, Acts 12. 4, *&c.*

Thus the Angels, we ſee, are the Commiſſioned Inſtruments of extraordinary Eſcapes, Preſervations and Deliverances.

Sometimes too they are ſent, as Phyſitians, to cure and heal, in caſe of Hurt, Sickneſs, or Diſeaſe. Hence we read of the Pool of *Bethesda*, where lay a great multitude of impotent Folk, Blind, half-wither'd, waiting for the moving of the Water, *For an Angel*, ſaith the Text, *went down at a certain ſeaſon*, [which *Heinſius* tells us out of *Cyril* was, yearly, at *Pentecoſt*] *into the Pool and troubled the Water; and whoſoever then firſt after the troubling of the Water ſtep'd in, was made whole of whatſoever Diſeaſe he had*, Saint *John* 5. 3, 4.

Exercit. Sacr. in Nonnum. p. 20.

To this head we may refer, perhaps, thoſe choice Receits, which *M. Antoninus* acknowledgeth himſelf a Debtor for to the Gods [τὸ δὲ ὀνειρόπων βοηθήματα δοθῆναι, ὡς μὴ πτύειν αἷμα, καὶ μὴ ἰλιγγιᾶν —]

L. 1. §. 17.

And in the Book of *Tobit* we are told of the Angel *Raphael* [whoſe name, as I have ſaid elſewhere, ſignifies a Divine Phyſitian] ſent to heal old *Tobit* of his blindneſs, and *Sarah* the Daughter of *Raguel*, his daughter-in-Law, of her reproached barrenneſs, *To ſcale away the whiteneſs of* Tobit's *eyes, and to give* Sarah *the daughter of* Raguel *for a wife to* Tobias *the ſon of* Tobit, *and to bind* Aſmodeus *the evil Spirit, that had kill'd her ſeven former husbands before they had lain with her,*

Tobit

Tobit 3. And the good old man was ſo ready in his belief of this Divinity, concerning the help and protection of God's Angels vouchſafed to his Servants upon occaſion, that he cheers and comforts his troubled and diſcontented Wife, upon his Son's journey from her, with it: *Take no care*, ſaith he, *he ſhall return in ſafety, and thine eyes ſhall ſee him; for the good Angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe*, Ch. 5. 20, 21.

Hitherto I have given ſundry appoſite inſtances, as I conceive, of the Miniſtry of Angels to pious and good men, throughout their life, inſtructing, defending, comforting, helping and delivering them. And, we may be ſure, their aid and aſſiſtance is then moſt ready at hand, when they have moſt need of it.

At the Agony of Death therefore they may look for ſtrength and ſupport from them, even as they miniſtred to our Lord and Saviour in his, as hath been more than once ſuggeſted † already. That is a time certainly, wherein their help cannot but be very acceptable, all other viſible help then failing, and the Devil plying of his aſſaults becauſe he knows his time is ſhort; [which gave occaſion to *Gazæus* to inſert this intercalare Diſtichon in a Poem of his to his Angel-keeper,

† Sect. 2. of this Ch. and before in this Section.

Angelin. Gazæus Angelo cuſtodi.

Angele mi, bone dux animæ, bone mentis Achates,
Quo ſine non poſſum vivere, nolo mori.]

In death, as *Gerhard* ſpeaks, we fear eſpecially the craft of our Adverſary, that Serpent, who doth [*inſidiari calcaneo,*] ply at the heel. The heel, ſaith he, is the extreme part of the Body; and th extreme term of Life is Death. In that agony of death therefore the cuſtody of Angels is

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chiefly neceſſary, to keep us from the fiery darts of the Devil, and convey the Soul, when it leaves the Body, into the heav'nly Paradiſe.

De animâ c. 52. *Tertullian* ſtiles them [*evocatores animarum*] the Callers forth of Souls, and ſuch as ſhew them [*caraturam diverſorii*] the preparation of thoſe Manſions they are going to: agreeably to which we have ſomewhat alſo among the Platoniſts, [*Vide* Apuleium, *de Deo* Socratis. Plato *docuit, ubi vita editâ remeandum eſt, eundem illum Genium raptare illicò, & trahere velut cuſtodiam ſuam ad judicium*, &c.] And then, after the ſeparation of Body and Soul aſunder, they are careful and diligent in their attendance to Lodg the departed Spirit ſafely in its Reſt and Happineſs. Such a priviledg belongs, unqueſtionably, even to the pooreſt and meaneſt of God's Servants. For ſo it is recorded of *Lazarus*, for our encouragement, *The Begger died, and was carried by Angels into* Abraham's *boſom*, Saint *Luke* 16. 22. that is, by them he was tranſlated into the place of his refreſhment in the Kingdom of God, with that Father of the Faithful. And ſuch probably was *Elias* his Fiery Chariot and Horſes, wherein he mounted to Heav'n, 2 *Kings* 2. 11.

They rejoice at the return and converſion of Sinners unto God, as hath been ſaid before from Saint *Luke* 15. 7, 10. and their joy is increaſed by the receiving of them at laſt into their own number in the Regions of Bliſs and Happineſs, as thoſe, [*per quos ruinæ ſuæ ſciſſuras reſtaurari expectant*, ſaith Saint *Auguſtin*] by whom they expect the Rents among themſelves by the fall of ſo many to be made up again and reſtored.

Soliloq. c. 27.

Thus the Angels are, all along, and everywhere, miniſtring Spirits to the Elect, to keep off evil from them, and to ſupply them with all the

the good they ſtand in need of, and God ſees fitting for them; watching all opportunities for the preſervation, health and ſafety, both of their Bodies and Souls, goods and good names; guarding them from the invaſion of evil and hurtful Spirits, making an hedg about them and all that they have, working their proſperity and ſucceſs in matters of importance, relating to the moſt conſiderable turns of their lives, aſſiſting them in their Vocations, providing for their eſcape and deliverance in dangers extraordinary, healing of their Sickneſſes, counſelling, comforting and relieving of them in caſes of the greateſt perplexity and trouble, never leaving them deſtitute in any condition; encouraging and ſtrengthning of them at their death, yea and after death too waiting upon them, till they have brought them ſafely to thoſe Regions of Felicity, where no hazard or danger can farther reach them.

Vid. *Max. Tyrium* Diſſ. xxvi.

Theſe, ſaith Saint *Auguſtin*, *are the Guardian-keepers upon the Walls of the New* Jeruſalem, *and the Mountains that encompaſs her about, watching and obſerving the vigils of the night over her Flock, that the old Serpent, our Adverſary the Devil, may not as a Lion ſnatch our Souls, whil'ſt there is none to deliver. They are ſent to miniſter for them, who ſhall be heirs of Salvation, to free them from their Enemies, and keep them in all their ways, to comfort them alſo, and admoniſh them, and offer up their Prayers to God. For they love theſe their fellow-Citizens, and therefore with great care and a vigilant induſtry are preſent with them, at all times, and in all places, ready to come in for their relief, and provide for their neceſſities, and ſolicite to and fro, as active Meſſengers between them and Heav'n. They aſſiſt them in their labours, protect them in their reſt, hearten them in their Fights, and crown them upon their Victories.*

Solil. c. 27.

SECT. V.

An Objection, touching the ſuperfluouſneſs of Angelic Miniſtry, removed.

Now, leſt any ſhould object or ſay within their hearts, That this Miniſtry of the good and holy Angels is altogether needleſs and ſuperfluous, ſince God himſelf is Omnipreſent and Omnipotent, every-where at hand, and of Power unqueſtionably ſufficient to do all that for us, which we can deſire, and much more than we can look for or receive from them; I will offer a few things here for the extirpating of this prejudice.

Far be it from any Chriſtian to think or imagine ſuch a neceſſity of the Angels interpoſure, as thoſe Heathens did, who, confining of their Gods to the upper Regions, and looking on it as a diminution and diſturbance of their eaſe and happineſs, to concern themſelves with the vaſt variety of affairs in the ſublunary World, found out this expedient of certain middle natures, as Agents and Meſſengers for diſpatch between them and Mortals. [*Inter terricolas cœlicol.íſque vectores, hinc precum, inde donorum, qui ultrò citróque portant hinc petitiones, inde ſuppetias, ceu quidam utriuſque interpretes, & ſalutigeri. Apuleius* de Deo *Socr.* Θεὸς ἀνθρώπῳ οὐ μίγνυται· ἀλλὰ διὰ δαιμονίων πᾶσα ἐστὶν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Plato *in Sympoſio.*]

The knowledg we have of God's ubiquity and infinite perfection forbids to ſurmiſe thus of him, as if he were pent and coop'd up any-where, or as if any thing could be concealed at any time, or in any place, from his notice; or, as if the effecting any thing were a trouble, diſturbance,

or

or burden to him, who created the Univerſe with a word ſpeaking. *Ignoratio rerum aliena naturæ Deorum eſt, & ſuſtinendi muneris propter imbecillitatem difficultas minimè cadit in majeſtatem Deorum. Balbus apud Ciceronem, de Nat. Deorum l.* 2. But then the ſame knowledge forbids us alſo once to opine or imagine that any of his Conſtitutions and Appointments are in vain. We are not, 'tis true, competent Judges of his Works, ſo as to give the full and adequate reaſon or account of them; but yet both may and ought to conclude from his own Excellencies, that in the greateſt and exacteſt wiſdom, [*menſurâ, numero, & pondere, Wiſd.* 11.] he hath contrived and made them all.

We cannot poſſibly tell the need or uſefulneſs of ſundry ſorts of Beings; nevertheleſs it is not for us haſtily to pronounce, that they might therefore be ſpared, and ſerve not to any worthy purpoſe. *M. Antonimus*, I remember, ſpeaking of ſuch things as are apt to offend and trouble us, [as Thorns and Bryars, *&c.*] bids to decline them, if we can, for our own ſafety; but not to ſtart that bold and idle queſtion of curioſity, [τί δὲ ἢ ἐγένετο ταῦτα ἐν τῷ κόσμῳ;] *Why were theſe things at all in the world?* This were the way, as he adds, for us to be laugh'd at by thoſe that underſtand Nature better than we do; in like manner as he would deſerve from an Artificer, who ſhould come into his Shop, or Work-houſe, and blame this and that Tool or Contrivance for ſuperfluous and unneceſſary, which the Maſter well enough knew the deſign and uſe of. That profound reverence we owe unto God, (as he inſtructs us elſe-where) to pronounce, even in things not only beyond our reach, but contrary to our wills and inclinations, [ἔχει λόγον καὶ τοῦτο] This hath a good and ſufficient Reaſon, though we ken it not; nay,

L. 8. ſ. 50.

L. 7. ſ. 4.
L. 11. ſ. 6.

and to conclude that he would have contrived otherwiſe, [εἰ ἑτέρως ἔχειν ἔδει] if the matter required it, or it were not beſt as it is. This I premiſe in the general, to ſilence all importunate and preſumptuous Enquiries into the Reaſon and Account of God Almighty's Works and Providence. It ſhould ſuffice at any time for us to be aſſured, that Things are ſo and ſo; though we are not able to reach the *Quare* or *Quomodo*, the Grounds or Ends of them. As *Juſtin Martyr* ſaid well about the Myſteries of our Faith; [σαφῆς ἔλεγχός ἀπιστίας, τὸ πῶς περὶ θεοῦ λέγειν] It is a conviction of manifeſt unbelief to ſtart the Queſtion [*How?*] of God.

L. 12. ſ. 5.

Expoſ. Fid. de recta confeſ. p. 385.

But the caſe before us admits of a fair and equal ſatisfaction, unto all ſuch as are diſpoſed to entertain it; provided they have but a competent ſhare of the Good Father's modeſty, neither to pry into what is hidden, nor wilfully to overlook what is revealed.

Theodoret. Dial. 1. See *Deut.* 29. 29 & *Eccluſ.* 3. 21. to 24.

The only reaſon we know of God's making the World, and the ſeveral ſorts of Beings in it, was his own εὐδοκία or good pleaſure, [*Who worketh all things according to the counſel of his own will, Epheſ.* 1. 11.] to produce Creatures that might be capable of the free communications of his Divine Goodneſs, and reflecting back the acknowledgment thereof to himſelf. But having once put all together in the moſt excellent order, connexion, and ſubſerviency each to other, and eſtabliſhed the Laws of their mutual dependence, and operations by his *Fiat*, or Decree, he now governs and manageth all things according to thoſe Laws and Rules, unleſs ſome great and conſiderable motive of wiſdom or goodneſs draw him to ſuſpend a while, or exceed them by Miracle. Though he be every-where in the Univerſe, and all the powers

powers and perfections of that hold of him; yet he is a Being himſelf really diſtinct from it; and where he hath ſetled and appointed the means to any End or Purpoſe, we muſt not ſit ſtill, and look for his immediate interpoſure, but in that way and method only which he hath choſen and eſtabliſhed. *I*, ſaith he in the Prophet, *will hear the Heavens, and they ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oyl, and they ſhall hear Jezreel, Hoſ.* 2. 21, 22.

God, 'tis confeſs'd, can do all things by himſelf. He can keep us alive without our natural food, *for man liveth not by bread alone, but by every word proceeding out of his mouth*; but yet 'tis not his pleaſure, ordinarily, ſo to do; nor may we, without ſin and ſmarting for our folly, preſume to tempt him by the neglect or ſlighting of thoſe daily Proviſions, which he hath placed within our reach. In like ſort he can govern the World and the Societies of men in it, without the help and ſuperintendency of Earthly Rulers; yet we are well aſſured, they are all ordained by him, and we out of conſcience to that Ordinance of his, to apply our ſelves to, and act under them. *Rom.* 13.

Such is the beautiful Eutaxie of the World, as I have touched elſewhere, that all things are framed with a due reſpect each to other, [σὼ τύτῳ συμφώνως τῦτο ἐποίησεν ὁ θεὸς, as the LXX read, Eccleſ. 7. 14.] and inferiour Beings are generally govern'd by their Superiors, though all of them under God; who as he pleaſed at firſt voluntarily to make This ſcale, and gradation of Beings, [ἀόρατα] Inviſible, and [ὁρατὰ] Viſible, and then Man a complex as it were of both together, [ὁρατόν τε, καὶ ἀόρατον] ſo he now wiſely orders the Things made by their juſt and proper Laws and Meaſures, and after the moſt excellent way and

manner for their miniſtry and ſervice each to other. *Si à primis inchoatiſq; naturis ad ultimas perfectáſq; volumus procedere, ad Deorum naturam perveniamus neceſſe eſt.* Balbus *in* Cicerone *de Nat. Deorum, l.* 2.

Vid. *Zanc.* de Oper. Dei, part 1. l. 3. c. 14. & 16.

Of the Angelical Oeconomy in particular, I will offer but theſe two things.

1. That it tends extremely to our conſolation, and the aſſuring of us touching the love, regard, and care of God to and for us, when he hath not only vouchſafed the lower World for our uſe and accommodation, but appointed ſo noble a Rank of Creatures alſo for our ſervice and attendance. And,

2. It tends alſo to produce and increaſe a mighty friendſhip and correſpondence between us and theſe bleſſed Spirits; while their love to us is heightned and improved by the continual exerciſe of it in all the acts of kindneſs and good-will they now do for us; and our gratitude back again towards them, excited by the reflections which we make upon their officiouſneſs; and by this means we are certainly on both ſides prepared for the great happineſs of an eternal ſociety hereafter each with other mutually in Heaven, when we ſhall come to meet together there, and know them better, as they do us.

CHAP. V.

The Character of the perſons, for whoſe good eſpecially the Angels are commiſſioned.

HAving treated ſo largely of the Angels Miniſtry, I will add a few words in the next place,

place, of that Character which our Apoſtle here gives the Perſons for whoſe good, benefit and advantage eſpecially God hath commiſſioned them, *For them*, ſaith he, *that ſhall be Heirs of ſalvation.* [Διὰ τὸς μέλλονλας κληρονομεῖν σωτηρίαν] *for them who ſhall hereafter inherit ſalvation.*

SECT. I.

Heirs of Salvation.

Salvation is the Scripture-word for Happineſs and Glory; a freedom and immunity from all Evil, attended with the fruition of whatever Good we are capable of, and that unto Eternity. *Eternal Salvation*, Heb. 5. 9. *Salvation, with eternal glory*, 2 Tim. 2. 10. which is at other times called *Eternal life*, *The Kingdom of God*, and that *Bleſſing*, which is the ſum both of all God's Promiſes to us, and all our deſires and longings. Whence we have theſe enſuing Phraſes remarkably anſwering that of the Text: [κληρονομεῖν ζωὴν αἰώνιον] *To inherit eternal life*, S. *Matth.* 19. 29. S. *Mark* 10. 17. S. *Luke* 10. 25. — 18. 18. [κληρονομεῖν βασιλείαν θεῦ] *To inherit the Kingdom of God*, S. *Matth.* 25. 34. 1 *Cor.* 6. 9, 10. —— 15. 50. *Gal.* 5. 21. [κληρονομεῖν τὰς ἐπαγγελίας] *To inherit the Promiſes*, *Heb.* 6. 12, 17. [κληρονομεῖν τὴν εὐλογίαν] *To inherit the Bleſſing*, 1 S. *Pet.* 3. 9. *Heb.* 12. 17. — And that we may know no good thing is here wanting, [κληρονομεῖν πάντα] *To inherit all things*, *Rev.* 21. 7. all things together, all in one, *viz.* in God, the comprehenſive Quinteſſence of all perfections.

But yet, there is ſomewhat peculiar in this Phraſe of the Text, [κληρονομεῖν σωτηρίαν] *To inherit Salvation*; that is, the great Bleſſing of the Goſpel,

Goſpel, with reference whereto Chriſt is called, *The Saviour of the World*, and the Goſpel it ſelf, accordingly, *The knowledge of Salvation*, S. *Luke* 1. 77. *The word of Salvation*, *Acts* 13. 26. *The way of Salvation*, *Act.* 16. 17. *The Goſpel of Salvation*, *Eph.* 1. 13. *The Grace of God which bringeth Salvation*; or, *The ſaving Grace of God*, *Titus* 2. 11. *So great Salvation*, *Heb.* 2. 3.

The word hath a primary reference to that Evil and Miſery we are delivered from. And ſo indeed we are moſt capable of a ſenſible eſtimate of the future ſtate of Bleſſedneſs, by reflecting upon thoſe miſeries of all ſorts which here we ſtand expoſed to; That wrath of God whereto our ſins have made us liable. Whence we read of Salvation from *Sin*, S. *Matth.* 1. 21. and Salvation from *Wrath*, 1 *Theſſ.* 1. 10. —5. 9. But then, it connotes alſo the fulneſs of joy and happineſs, which is conſequent hereunto, when God ſhall *wipe away all tears, and there ſhall be no more death, neither ſorrow, nor crying, nor pain*; but perfect health, and eaſe, and tranquillity, even *all things deſirable*, *Rev.* 21. 4, 7.

Two points, eſpecially, it imminds us of;

I. That loſt and undone condition, which ſin hath involved us in: For Chriſt came to ſeek and *ſave* [τὸ ἀπολωλὸς] *that which was loſt*, S. *Matth.* 18. 11. The cry of thoſe in the Ship, ready to ſink, well fits our caſe, *Lord ſave us, we periſh!* S. *Matth.* 8. 25. We are all ſinners, and therefore miſerable; Lord ſave us from our ſins! We are by nature *children of Wrath*, *Epheſ.* 2. Lord ſave us from thy wrath! from the Day of thy wrath! from the wrath to come! *Shew us thy mercy, O Lord, and grant us thy ſalvation!* *Pſal.* 85. 7.

II. The way of our eſcape, freedom, and deliverance by the mediation of the Son of God in our

our nature, *The Saviour, which is Chriſt the Lord*, S. *Luke* 2. 11. *By whom we have received the atonement*, *Rom.* 5. 11. *Neither is there Salvation in any other; for there is no other name under Heaven, given among men, whereby we muſt be ſaved*, *Acts* 4. 12. *Other foundation can no man lay*, [1 *Cor.* 3. 11.] to build the grounded hopes of Salvation on. Through him alone we have the aſſurance of it. *This is the Record* [which we muſt bide by] *that God hath given us eternal life, and this life is in his Son*, 1 S. *John* 5. 11. He is *the way, the truth, and the life*, S. *John* 14. 6. [*Vera illa via, quæ ducit ad vitam æternam*] He is the *appointed Heir of all things*, *Heb.* 1. 2. and by him we are admitted to a ſhare in the Inheritance.

Here therefore we learn how Bleſſedneſs becomes our κληρονομία, *i. e.* our Portion or Inheritance. It was no queſtion, the ancient Patrimony which Almighty God at firſt deſigned for all his Off-ſpring, but yet upon the reaſonable condition of their filial duty and obedience to himſelf. Sin and diſobedience entring in provoked the heavenly Father to diſinherit, and lay his curſe upon them inſtead of the Bleſſing. Man was made and placed in Paradiſe, 'till Rebellion drave him out thence; and, upon that were ſet at the Eaſt of the Garden of *Eden*, *Cherubims and a flaming Sword, which turned every way to keep the way of the Tree of life*, *Gen.* 3. 24. And yet notwithſtanding, ſuch is Gods paternal grace and indulgence, that there is a Land of promiſe ſtill ſet before us; there is a way made for our re-entrance into Paradiſe, the Garden of *Eden*, and the Tree of Life there; yea and a Conduct back, even by Angels too, thither. 'Tis true, if we find happineſs now, it muſt be Salvation: yet, That Salvation may become our Inheritance, *Bleſſed be the God and Father of our Lord*

Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you, who are kept by the power of God through Faith unto Salvation, ready to be revealed in the laſt time, —— 1 *Pet.* 1. 3, 4, 5.

God, upon the ſcore of Chriſt's performances in our nature, is reconcileable to Man-kind, and actually reconciled unto all, that by him return home to himſelf. He is ready to forgive and accept us in that his well-beloved, for his ſake to admit us again as children of his ſpecial grace and favour, and heirs of Glory. *As many as received him*, ſaith Saint *John*, *to them gave he power* [right or priviledge] *to become the Sons of God, even to them that believe in his Name*, Saint *John* 1. 14. And this love and condeſcenſion of his ought deſervedly to be admired by us, *Behold*, ſaith the ſame Apoſtle, *what manner of love the Father hath beſtowed upon us, that we ſhould be call'd the Sons of God!* 1 *Epiſtle* 3. 1. Such Sons to whom he purpoſes and bequeaths the inheritance of Salvation! For *if children*, ſaith Saint *Paul*, *then Heirs, Heirs of God, and Joint-heirs with Chriſt*, Rom. 8. 17. *If ye be Chriſt's, then are ye* Abraham's *ſeed, and heirs according unto promiſe*, Gal. 3. 29. *All things are yours, and ye are Chriſts, and Chriſt is Gods*, 1 Cor. 3. 22, 23. You are *Heirs according to the hope of eternal life*, Titus 3. 7. *Heirs together of the Grace of Life*, 1 Pet. 3. 7. *Heirs of the Kingdom, which God hath promiſed to them that love him*, Saint *James* 2. 5.

SECT.

SECT. II.

A farther account of the ſame; and therein of things neceſſary to Salvation.

From hence then we are ſufficiently reſolved, who they are that ſhall inherit Salvation; *viz.* all upright-hearted, ſincere and honeſt Chriſtians; all the genuine Diſciples of Chriſt, that purſue and make good the Vow of their Baptiſm, whereby they were ſolemnly entred into his Body the Church, and ſo *made members of Chriſt, children of God, and inheritors of the Kingdom of Heav'n*; provided only, that they are faithful to that ſacred Stipulation, Pact and Covenant, which they are engaged in, to fulfil it. Vid. *Eraſm.* par. in loc.

For, as *Ignatius* tells, we muſt not only be called Chriſtians, but be what we are call'd, if we would be happy: and a name without the importance of it will profit nothing, as *Salvian* ſpeaks. *Ignat.* Ep. ad Magneſ. Salv. de Gubern. Dei.

This is a matter of the greateſt weight and moment for us all to conſider well of, and pauſe a while upon.

For ever happy they, who are the Heirs of Salvation! But it will be an addition to our miſery, [*tantâ de ſpe decidere,*] if we deceive our ſelves with fond and vain conceits of a right and title to that bleſſed inheritance, while our names are legible in the black Catalogue of thoſe, who are expreſly excluded thence. Here therefore our recourſe muſt be to the Word of God, the holy Scriptures, *Which are able to make us wiſe unto Salvation*, 2 *Tim.* 3. 15. wherein we have the promiſes of Eternal Life, and the way to it, Saint *John* 5. 39. with a clear and ſatisfactory account

account of the [τὰ ἐχόμενα σωτηρίας,] *things that accompany Salvation*, that contain Salvation in them, and by which we may certainly lay hold on Salvation, *Hebr.* 6. 9.

I will point briefly at ſome of the moſt obvious Texts, that treat of this matter, and leave them to ſuch further conſideration, as they deſerve; which I do, the rather, for Antidote againſt the poiſonous inſinuations of profane and licentious perſons, who number up the fundamentals out of their own Brain. *I am not aſhamed of the Goſpel of Chriſt*, ſaith Saint Paul, *for it is the power of God unto Salvation to every one that believeth*, Rom. 1. 16. *God ſo loved the World*, ſaith our bleſſed Saviour, *that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life; for God ſent not his Son into the World to condemn the World, but that the World through him ſhould be ſaved. He that believeth on him, is not condemned, but he, that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God: And this is the condemnation, that Light is come into the World, and men loved Darkneſs rather than Light, becauſe their deeds were evil*, Saint *John* 3. 16, *&c.*

Tract. Theol. pol. c. 14. p. 235.

There is, we ſee, in the firſt place, an evident neceſſity of the Chriſtian Faith in all to whom it is propounded. This admits us among Chriſt's Diſciples, and without it we cannot be ſaved.

And this Faith muſt not only be in the heart, neither, but there muſt be alſo an outward profeſſion and owning of it, *For with the heart man believeth unto righteouſneſs*, ſaith the Apoſtle, *and with the mouth confeſſion is made unto Salvation*, Rom. 10. 10. And *whoſoever ſhall be aſhamed of me and of my Words*, ſaith Chriſt himſelf, *in this adulterous*

terous and ſinful generation [wherein it may be to the hazard of his life, and all he hath, poſſibly, to own and confeſs them] *of him alſo ſhall the Son of Man be aſhamed, when he cometh in the glory of his Father, with the holy Angels,* Saint *Mark.* 8. 38. that is, he will for ever diſown and renounce him. So we have it in Saint *Matthew, Whoſoever will confeſs me before men, him will I alſo confeſs before my Father, which is in Heav'n; but whoſoever ſhall deny me before men, him will I alſo deny before my Father, which is Heaven,* Ch. 10. 32, 33. From whence the Apoſtle tells us, *If we deny him he alſo will deny us,* 2 Tim. 2. 12. [See farther, *Hebr.* 3. 6, 14. *Hebr.* 10. 25, 26, *&c.* Saint *Luke* 14. 25. to 34 *ver.*] The Primitive Chriſtians well underſtood the neceſſity of this open profeſſion of their Religion, whatever ſufferings it brought upon them. Witneſs that of *Tertullian*, [*Nec fas eſt ulli de ſuâ religione mentiri. Ex eo enim quod aliud à ſe colì dicit quam colit, negat quod colit, & culturam & honorem in alterum transfert, & tranferendo jam non colit, quod negavit. Dicimus, & palàm dicimus, &, vobis torquentibus, lacerati & cruenti vociferamur, Deum colimus per Chriſtum,* Apol. c. 21.] The noble Army of Martyrs and Confeſſors, then, counted it an happineſs to be reproached for the Name of Chriſt; and were ſo far from being aſhamed of ſuffering, as Chriſtians, that they glorified God on this behalf, according to that of Saint *Peter* 1 *Ep.* 4. 14, 16. and in the midſt of all torture they cryed out with courage and conſtancy [*Chriſtianus ſum.*]

See *Euſeb.* Eccleſ. Hiſt. l. 5. c. 1.

But *Ecebolius* of *Conſtantinople* is infamous in Story for his mutability and compliance, who, whilſt *Conſtantius* was a Catholick, profeſs'd himſelf ſo too, but with him after turn'd *Arian*, and in *Julian*'s days was an Idolater, but under *Jo-*

vian

vian again tacked about to the Catholick ſide.

Leviath. c. 42. Tract. Theol. Pol. c. 5. p. 90. c. 16. p. 258, 259 c. 19. p. 308, 309.

Let them ſeriouſly ponder upon this, who indulge a liberty of renouncing Chriſtianity and denying Chriſt, in caſe the higher Powers on Earth ſhall ſo require them; who call all the Externals of our Religion Ceremonies, that have not any thing of holineſs in them, nor relate at all to the happineſs of individual Chriſtians, nay, which they are bound to abſtain from, in caſe they live where the Chriſtian Religion is interdicted them. — Sure I am, we have not ſo learned of Chriſt and his Apoſtles; and ſuch ſtuff as this needs only a bare rehearſal to render it, together with its Authors, abominable.

Now if we once believe the Goſpel of our Saviour, and confeſs that Faith, which we have received from him, we ſhall from thence ſee a neceſſity alſo upon us, in order to our ſalvation, to repent ſincerely of all our ſins, to amend our ways, and to live in a conſcionable and conſtant obedience to all Chriſt's Commands, Poſitive as well as Moral, and, among the later too, ſuch as concern God as well as our Neighbour and our ſelves. For this is plainly the Doctrine which he taught.

Repent for the Kingdom of Heaven is at hand, S. *Mat.* 4. 17. *Unleſs ye repent, ye ſhall all periſh*, S. *Luke* 13. 3, 5. *God now commandeth all men every-where to repent*, *Acts* 17. 30. And this Repentance muſt not be in ſhew and appearance only, but in truth and reality, ſuch as bringeth forth *fruits meet for repentance*, that is, reformation and amendment of heart and life, S. *Luke* 3. 8. ſuch as S. *Paul* calls *Repentance unto Salvation not to be repented of*, or *not repented of again*, 2 *Cor.* 7. 10. [ἀμεταμέλητον] ſuch as we ſtick firm and ſtedfaſt to, not returning with the Dog to our vomit, or with the

the Sow, that waſhed, to wallowing in the Mire.

Then farther for the neceſſity of new obedience; *Not every one, that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heav'n, but he that doth the will of my Father which is in Heav'n. Many will ſay unto me in that day, Lord, Lord, have we not prophecied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful works? and then will I profeſs unto them, I never knew you; depart from me, ye that work iniquity,* Saint *Matth.* 7. 21, *&c.* And, in the cloſe of the ſame Chapter, *He that hears Chriſt's ſayings and doth them not,* but yet hopes for happineſs by and from him, is reſembled to a *fooliſh builder, erecting a mighty Structure without a good and ſure foundation. — Why call ye me Lord, Lord,* ſaith he convincingly, *and do not the things which I ſay?* Saint *Luke* 6. 46. *He became the Author of Salvation,* ſaith the Apoſtle, *unto all them that obey him,* Hebr. 5. 9. And to none but ſuch. As for others, Saint *Peter* ſpeaks with amazement and horrour, *What ſhall the end be of them, who obey not the Goſpel of God!* 1 *Ep.* 4. 17. How dreadful and aſtoniſhing! if we would know more plainly [what,] Saint *Paul* declares it; *When the Lord Jeſus ſhall be revealed from Heav'n with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his Saints, and to be admired in all them that believe,* 2 Theſſ. 1. 7, 8, 9, 10. [Them that believe] that is, who obey the Goſpel, *Whom he hath choſen to Salvation through ſanctification of the Spirit, and belief of the Truth,* Ch. 2. 13. *to an inheritance among them that are ſanctified,* Acts 20. 32. or, *to the riches*

of the glory of his inheritance in the Saints, Epheſ. 1. 18. The inheritance he will give to theſe holy ones, and to them only; For *without holineſs no man ſhall ſee God's face*, Hebr. 12. 14.

And for the univerſality of that obedience, which is required of us, ſuch-like Texts as theſe are plain, *Render unto* Cæſar *the things which are* Cæſars, *and unto God the things which are Gods*, Saint *Matth.* 22. 21. *Theſe things ought ye to have done, and not to leave the other undone*, Ch. 23. 23. *whoſoever ſhall keep the whole Law, and yet offend in one point*, [allow himſelf in the tranſgreſſion of any particular command,] *he is guilty of all*, Saint *James* 2. 10.

Theſe now are the declared Heirs of Salvation, who heartily believe in Chriſt, boldly confeſs that Faith, unfeignedly repent of their Sins, and live conſcientiouſly in univerſal obedience to all our Saviour's Laws and Inſtitutions, ſo as to exclude the contempt of any one of them. [*Believe on the Lord Jeſus, and thou ſhalt be ſaved, and thine houſe* [*viz.* on the like terms and conditions] So Saint *Peter* reſolves the Jailor, propounding that queſtion, *What muſt I do to be ſaved?* Acts 16. 39. *Repent and be baptized every one of you in the Name of Jeſus Chriſt for the remiſſion of Sins.* So he reſolves others, in the like queſtion, *Acts* 2. 37, 38. and to the ſame demand in effect, *Good Maſter, what muſt I do to inherit eternal life?* Our bleſſed Saviour anſwers; *Thou knoweſt the commands, What is written in the Law? How readeſt thou? Do this and thou ſhalt live*, Saint *Matth.* 19. Saint *Luke* 10.]

Theſe are the Faithful Diſciples of Chriſt, his Little-Flock, to whom he ſaith, *Fear not little Flock, for it is your Fathers good pleaſure to give you the Kingdom*, Saint *Luke* 12. 31. As if he had ſaid, let

let not the thoughts of your own unworthineſs diſcourage you; for this bleſſed Inheritance is ſetled on you by your heav'nly Father's good pleaſure, and by vertue of his Promiſe and Covenant; you have [*certum, manſurumque jus*] a certain and abiding title, ſuch as that of Inheritances among the Jews. But then, obſerve carefully, it belongs only to ſuch as you are, the *Sheep that hear my voice*, and obediently follow me, the Shepheard and Biſhop of your Souls. *Bleſſed are they that do his Commandements, that they may have right to the Tree of Life, and may enter in through the Gates into the City, the heav'nly* Jeruſalem, *Revel.* 22. 14.

Vid. *Grot.* in *Heb.* 1. 4.

Let us fear, after all this, leſt any of us come ſhort, *Hebr.* 4. 1. leſt we be found among thoſe, that are excluded, and ſhut out thence. And, to that end, it may be of ſome uſe to peruſe attentively the Scripture-Catalogues, that look this way. — I will but nakedly recite ſome of them.

Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a lie. So it follows immediately after the place ev'n now quoted, *Rev.* 22. 15.

Know ye not, ſaith Saint *Paul* to the *Corinthians*, (as in a caſe notorious and evident) *that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor adulterers, nor effeminate*, [pathici] *nor abuſers of themſelves with man-kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God. And ſuch were ſome of you, but ye are waſhed, —* 1 *Cor.* 6. 9, 10, 11.

Then to the *Galatians*, *The works of the fleſh are manifeſt*, ſaith he, *which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witch-*

craft, hatred, variance, emulation, wrath, ſtrife, ſeditions, Hereſies, envyings, murders, drunkenneſs, revellings, and ſuch-like, of the which I tell you before, as I have told you alſo in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God, Gal. 5. 19, 20, 21.

Again, to the *Epheſians*, *This ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the Children of Diſobedience, Epheſ.* 5. 5, 6.

Once more, to the *Philippians*: *Many walk of whom I have told you often, and now tell you, even weeping, that they are Enemies of the Croſs of Chriſt,* [ſuch as will deny Chriſt crucified rather than ſuffer for him] *whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things, Phil.* 3. 18, 19.

Now let us every one make a due reflection upon our ſelves, impartially examining and judging of our ſelves, according to theſe Rules, that we be not hereafter judged and condemned by God.

But I return at length, from this digreſſion (the profitableneſs whereof may yet plead ſufficiently for it) unto that which is principally deſigned in the Text, the Reference, I mean, which the Miniſtry of Angels hath unto thoſe perſons, whoſe character and deſcription we have been looking into. They are *ſent forth to miniſter* [Διὰ τὸν] with a peculiar reſpect unto them.

They have not only the bleſſed Inheritance of Salvation ſecured to them in the end, but here in the way too the holy Angels have a ſpecial charge over them, as the Protectors of their minority, till they come to it.

Nor

Nor muſt we imagine this confined to that time and age only, wherein our Saviour and his Apoſtles lived, but to be continued in like manner to all future Generations of ſincere Chriſtians ſucceſſively. So much the original imports and intimates, [Διὰ τὰς μέλλονλας] *For thoſe that ſhall be,* in all times and ages yet to come, *the heirs of Salvation.*

I underſtand not, I confeſs, the force of their reaſoning, who would from hence infer and argue the abſolute and unconditional aſſurance of Salvation to any ſelect number, or the abſolute certainty of their perſeverance in a ſalvable ſtate, who are once entred into it. No ſuch thing can be concluded from the word [μέλλονλας] here made uſe of, but rather the contrary, if there be any thing in that diſtinction of Futurities, which ſome have ſuggeſted out of *Ariſtotle*, into [τὸ μέλλον] a thing that is likely to be, but yet hath a poſſibility of being otherwiſe, and [τὸ ἐσόμενον] a thing moſt certainly to come to paſs. —Now there is no queſtion at all, but that the Inheritance of Salvation ſpoken of, is a [τὸ ἐσόμενον] a thing that ſhall certainly be the Lot of all ſincere and perſevering Chriſtians; but then thoſe, who are at preſent, it may be, ſincere Chriſtians, are only [μέλλονλες κληρονομεῖν] ſuch as are likely to inherit it, and only certain ſo to do, upon the ſuppoſition, that they are found at death in that ſtate, there being in the mean-while a poſſibility left of their miſcarriage, if they take not good heed to hold on, and perſevere unto the end. The righteous ſhall aſſuredly inherit eternal life; but yet the righteous man [*de præſenti*] may poſſibly ceaſe to be ſuch, afterwards, turning from his righteouſneſs, and then the Prophet tells us, *all that he hath done ſhall not be mentioned, Ezek.* 18. 24.—But this by the way.

Dr. *Henr. More* Immort. of the Soul. L. 2. c. 3. ſ. 13.

CHAP. VI.

Practical Inferences from the whole.

IT remains in the laſt place, That I add by way of Application of the fore-going Diſcourſe concerning Angels and their Miniſtry, thoſe practical Inferences which ſhall appear moſt proper thereunto.

SECT. I.

The Chriſtians great priviledge and Comfort.

Firſt then, Let Chriſtians from hence take notice of their great priviledge, ſo as to bleſs God heartily for it, and comfort and encourage themſelves from it to work out their own ſalvation reſolutely, amidſt all the oppoſitions and diſcouragements, whatever they are, which they meet with.

It is the commendation of our bleſſed Saviour's wonderful love to us, that, paſſing by the Angels, he took hold of man, an inferiour ſort of Creatures; nay and exalted our humane nature into a moſt intimate conjunction with his Deity, ſo that the Angels now take it both for their duty and happineſs to adore him clothed with that nature, and, for his ſake, imploy themſelves in attendance and miniſtries about us. And the Pſalmiſt repreſents this as comfort ſufficient againſt the *ſnare of the Fowler*, and the *noyſome peſtilence*; the *terrour by night*, and the *arrow that flyeth by day*; the *plague that walketh in darkneſs*, and the *deſtruction that waſteth at Noon-day*; [that is, all the

See Biſh. *Andrews* Serm. 1. on the Nativity.

the aſſaults of Men and Devils, that ſeek to do us miſchief, ſleeping or waking, by night or day, as ſome underſtand the words, and all manner and kinds of evils, ſecret or open; *ab incurſu nequam ſpirituum, qui noctu vigilant & Dæmonii meridiani*, J. Pricæus in *Pſ.* 91. *Nec homines nec Dæmones nocere poſſunt; intelliguntur autem Dæmones per pavorem noctis & peſtem graſſantem in meridie*, Munſter. *ibid.*] even this, *He ſhall give his Angels charge concerning thee, to keep thee in all thy ways, Pſal.* 91. —And, when he had elſewhere mentioned the *encamping of this Heavenly Hoſt about them that fear God, Pſ.* 34. he adds immediately upon it, *O taſte and ſee, that the Lord is good*! [even from this inſtance of his goodneſs] *bleſſed is the man that truſteth in him. O fear the Lord ye his Saints, for there is no want to them that fear him.* —If need be, the Angels ſhall come and miniſter unto them, ſo that they ſhall have meat from Heaven, even Angels food.

It well becomes us to take ſome time particularly to conſider of the manifold Benefits we reap from the holy Angels, that we may admire and praiſe God, with devout S. *Bernard*, *Lord, what is man, that thou thus thinkeſt on him! Thou ſendeſt to him thine only begotten Son. Thou ſendeſt into him thy holy Spirit. Thou promiſeſt him the light of thy countenance: And that nothing in the heavenly Regions might be unimployed in ſollicitude for him; thou ſendeſt forth alſo thoſe bleſſed Spirits* [*the Angels*] *to miniſter to us.* —And again, with S. *Auguſtine*, who having ſpent ſome Meditations upon this ſubject, thus piouſly concludes them. *When I remember theſe things, O Lord, I confeſs before thee, and praiſe thee for thy great benefits, wherewith thou haſt honoured us. Thou haſt given us all things under Heaven, and yet countedſt that but ſmall proviſion, unleſs*

D *Bern.* in *Pſ.* 91.

Soliloq. c. 27.

thou hadſt alſo giv'n us the things above, even thoſe Angels of thine, as Miniſtring Spirits unto us. What is man that thou makeſt ſuch reckoning of him! ——

Med. xxvi. And, with religious *Gerhard*, let us engage our ſelves a while in the contemplation, how immenſe the Divine Grace and Favour is towards us in this particular; *The heav'nly Father*, ſaith he, *ſendeth his own Son to deliver us. The Son of God incarnate is ſent to ſave us. The holy Spirit is ſent to ſanctifie us. The Angels are ſent to protect us.* [Much to the ſame effect, as I noted before out of Saint *Bernard*.] *Thus the whole heav'nly Court doth, in a manner, ſerve us, and hand down it's benefits to us. So that I no longer wonder, that all inferiour creatures were made for man, when the Angels themſelves, who are far more worthy, deny us not their Miniſtries.*

Deſervedly therefore hath our Church appointed one Feſtival in the year, for a ſolemn commemoration of the holy Angels from whom we receive ſo great advantages, inſtructing of us then to recognize the admirable wiſdom and goodneſs of God in ordaining of their ſervices, and by Prayer unto him to ſeek the bleſſing of their miniſtration, as the excellent Collect for that day Leſſons us.

Collect for Saint *Michael* and all Angels. [*O everlaſting God, who haſt ordained and conſtituted the Services of Angels and Men in a wonderful order, mercifully grant, that, as thy holy Angels always do thee ſervice in Heav'n, ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord.* Amen.]

But to render both the motives of our thankſgiving unto God, and the encouragements we ought to gather to our ſelves from their attendance

dance and miniſtry, the ſtronger and more effectual, we ſhall do well to conſider in our minds diſtinctly the many endearing qualifications of theſe our Guardians and Helpers; ſuch as their knowledg and wiſdom, their power and ſtrength, their number and multitude, their unanimity and order, their care and watchfulneſs, their ſpeed and agility, their fidelity and zeal in the diſcharge of their truſt and commiſſion, moſt of which points I have enlarged upon before, and therefore ſhall here again but ſleightly touch upon them.

Their knowledge and wiſdom, as hath been ſaid, is beyond the moſt improved intellectuals of any upon Earth. They have their advantage in the excellency of their faculties, and their freedom from ſuch bodies, as we dwell in, [which *preſs and weigh down the mind that muſeth upon many things.* [*Wiſd.* 9. 15.] and darken our underſtandings, ſo that we look on things as through an obſcure Perſpective:] And then, farther yet, in their long-continued obſervation and experience from the beginning of the Creation, and their neerer approaches to, and frequenter communications from the Divine Majeſty.

Tertul. de anima, c. 52. 1 Cor. 13. 12.

Then, for their Power and Might, they [*excel in ſtrength*] and are reſembled not only to an [*Hoſt*, or Army,] but to [*Horſes and Chariots of Fire.*] — Both for skill and ability they ſurpaſs the evil Spirits, who are infatuated in ſome degree, and enfeebled by their wickedneſs.

Then, for their Number and Multitude, that exceedeth our Arithmetick, as do the Stars in the Firmament.

And this vaſt number of knowing and powerful Beings is yet the more conſiderable, if we add the thoughts of their unanimity and order. They are

are all of a mind, and have no conteſts or diſorders among themſelves, which are often the undoing of Armies otherwiſe very formidable. They are reſolved about their proper Miniſtries, and both know and keep their rank and ſtation, hearkning all of them with one conſent to the voice of God's Word.

Add we next their Watchfulneſs. They are not like unto us Mortals, ſubject unto heavineſs, wearineſs, drowſineſs, ſleepineſs, and ſurprize. They are *full of eyes*, and *reſt not day nor night from imployment*. The darkneſs is all one to them with the Light. And in the Propheſie of *Daniel* they are call'd *Vigiles*, or *Watchers*, Ch. 4. 13. becauſe, as Saint *Hierom* ſpeaks on the place, [*ſemper vigilant, & ad Dei imperium ſunt parati*] they always watch, and are ready at the Almighty's beck and command. They neither ſlumber nor ſleep, and ſo give not the enemy opportunity of advantage, nor loſe not any themſelves for making good their ſervice.

And, then, ſuch is their make and nature, that no external impediments retard or hinder their motion; but for ſpeed and agility they fly, as it were, with wings, very ſwiftly, and paſs to and fro, like Lightning.

And, then laſtly, theſe knowing, powerful, numberleſs, unanimous, orderly, watchful, and nimble Spirits are both faithful and zealous in the charge committed to them. Not the leaſt ſpot of neglect, unfaithfulneſs, backwardneſs, or indifferency to be faſt'ned on them. They do always behold the Face of God to receive his pleaſure, and they are as ready to do it. They are call'd *Holy ones*, Dan. 4. 13, 17. and repreſented as clothed with *pure and white linnen*, Revel. 15. 6. without blemiſh. And their zeal puts life and

and vigour into all their ſervice, with reference to which they are a *flame of fire*, burning with the greateſt ardors of affection to God's glory, and the good of his Church and Servants.

Now, having ſuch a Guard as this about us, we are inexcuſably guilty of ingratitude, if we obſerve not our heav'nly Father's love and care towards us, ſo as to bleſs his name for this proviſion among his many other mercies; or of neglect, if we open not our eyes to ſee, that there are always more with and for us, than thoſe that can be againſt us; ſo as to gather from hence heart and ſpirit in the cheerful and undaunted proſecution of our Chriſtian Duty in all the paths we are to tread in order to our Salvation. Being therefore *compaſs'd with ſo great a cloud of witneſſes*, [and mighty helpers] *we are to lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and to run with patience the Race ſet before us*, Hebr. 12. 1. and having ſo great encouragement and ſtrong conſolation, we are not at any time to be *weary* of well-doing, or frightned from it, but to be *ſtedfaſt and immoveable, always abounding in the work of the Lord*, [1 Cor. 15. *ult.*] as it becomes perſons of ſuch hopes for hereafter, [*the Heirs of Salvation*] and ſuch ſecurity in the interim, [attended with the holy Angels.]

SECT. II.

The Chriſtian's Dignity not to be deſpiſed.

Secondly, Let us all take notice from hence of the Dignity of Chriſtians; and thereupon take heed, leſt at any time we deſpiſe, or injure them.

Be they never ſo mean, low, or diſregarded in the

the world, they are all the Sons and Daughters of the great King of Heaven and Earth, and born to a fair Inheritance, a tranſcendently rich and glorious Kingdom; and in the mean while, however we may look upon them as deſtitute and forſaken, they have an inviſible Guard about them, upon occaſion to miniſter for their ſupply, defence and vindication. *Such honour have all the Saints.* And here we may well cry out, *O how plentiful is thy goodneſs, O Lord, which thou haſt laid up for them that fear thee, and which thou haſt prepared for them that put their truſt in thee, even before the Sons of Men, Pſ.* 31. 21.

It concerns us then to beware, that we deſpiſe not any of thoſe, whom God hath ſo highly honour'd; and that we wrong not any of thoſe, for whoſe aid and relief he hath made ſo ample a proviſion.

S. *James* reproving the ſtrange partiality among the Jewiſh Chriſtians in judicature, having reſpect to ſome for their Gay-Clothes, and contemning others for their poverty, thus expoſtulates the caſe with them, *ch.* 2. 5, 6. *Hearken, my Brethren, hath not God choſen the poor of this world rich in faith, and Heirs of that Kingdom, which he hath promiſed to them that love him? But ye have deſpiſed the poor.*——So different are the judgments of God and corrupt men. God hath ſo far honoured theſe his Servants, as to declare them Heirs of a bleſſed and moſt glorious Kingdom; *but ye*, ſaith the Apoſtle, *have deſpiſed them*, [ἠτιμάσατε] diſhonoured, vilified, ſet them at nought; nay abuſed, oppreſſed, and trampled on them, as it there follows, *Do not rich men oppreſs you? &c.* —We ought indeed to *honour all men*, 1 *Pet.* 2. 17. even becauſe they are men, bearing the ſignatures of the Divine Image; and *He that deſpiſeth his Neighbour*

bour ſinneth, Prov. 14. 21. But the Brotherhood of Chriſtians is to be eſteemed at an higher rate, as having the Image of God doubly ſtamped on them, being his Children both by Nature and Grace; and whatever habit they go in, whatever condition be their Lot here, the *Heirs apparent of Salvation.*

Nor have they all in hopes and Reverſion, but ſomewhat in hand too, that is very conſiderable: This in particular among other Prerogatives and Priviledges, that the glorious Angels, a ſort of Creatures far above us, are made by God's appointment their Miniſters and Servants. And upon this account too our bleſſed Saviour bids us to take heed how we offend or deſpiſe them. *Whoſo ſhall offend one of theſe little ones, that believe in me,* ſaith he, *it were better for him that a Milſtone were hanged about his neck, and that he were drowned in the depth of the Sea,* S. *Matth.* 18. 6. The offence here ſpoken of relates chiefly to the turning them aſide out of, or cauſing them to ſtumble and fall in the ways of Salvation. But then he adds farther, *v.* 10. *Take heed that ye deſpiſe not,* [ὁρᾶτε, μὴ καταφρονήσητε] ſee that ye contemn not, *one of theſe little ones; for I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* This, we ſee, is plainly and evidently aſſerted by our bleſſed Saviours Authority, and not ſpoken according to the prejudices and conceits of the people only, as ſome abſurdly affirm. *For I ſay unto you,*] He deſigns, moſt certainly, to teach and inſtruct, and requires our firm aſſent to the truth of whatever Doctrine is ſo prefaced by him. The Reaſon here therefore is no leſs divine than the Admonition—Thoſe then that believe in Chriſt, however ſmall and little they are in the eſtimation of the world, and their

Tract. Theol. Pol. c. 2. p. 42.

their own too, are not ſo in God's, nor is his love and care little towards them. *Say not then, ſuch an one is a Carpenter, ſuch an one a Taylor, ſuch an one a Husbandman, ſuch an one unlearned, &c.* They are S. *Chryſoſtom*'s words, [*ab Angelis, quibus commiſſi ſunt, viles, fecit venerabiles*] *God hath of mean made them venerable* [αἰδεσίμους] *from the Angels whom they are committed to. Vide majeſtatem hominis pii, qui etſi pauperrimus eſt, nec unum externum ſervum habet, tamen ſerviunt ei multa millia Angelorum.* Brentius *in* S. *Matth.* 18. *Hom.* 1. They have their Angels aſſign'd them, and thoſe Angels of theirs have a great intereſt in Heaven with their Father, whom they attend upon, to receive his commands concerning them, and execute them with all ſpeed and fidelity. They are ready to enter their Complaints againſt all that affront and abuſe their Charge here on earth, at his Tribunal, and at his beck for their defence, and the avenging of their righteous quarrels.

St. *Chryſ.* in Loc.

SECT. III.

An Account from hence, why no more miſchief done in the World: And by the way, why ſo much too, notwithſtanding their preſidence.

Thirdly, We may from hence take ſome account, why, notwithſtanding all the power and malice of Devils, and wicked men imploy'd by and under them, yet no more miſchief is done in the world.

The Devils are many, as hath been ſaid, and their power and malice very formidable, [ὁ ἰσχυρός, S. *Matth.* 12. ὁ πονηρός, ὁ ἐχθρὸς, *ch.* 13.] There is the *Great Dragon and his Angels*, having *great wrath*, *Rev.* 12. They are vowed Adverſaries to our

our happineſs, and go about like *roaring Lions*, ſeeking to devour, 1 *Pet.* 5. 8. Saint *Paul* warns us of a terrible hoſt of them, *Principalities, Powers, the Rulers of the Darkneſs of this World*, and *Spiritual wickedneſſes* (or wicked Spirits) *in high-places*, Eph. 6. 12. that is, *The Prince of the power of the Air*, and all his Militia, *the ſpirit that worketh in the children of diſobedience*, Ch. 2. 2. —— And, as the Devils are thus many, malicious, and powerful, ſo alſo crafty and watchful to accompliſh their deſigns of miſchief. *I fear*, ſaith the Apoſtle, *leſt by any means, as the Serpent beguiled* Eve, *ſo your minds ſhould be corrupted from the ſimplicity which is in Chriſt*, 2 Cor. 11. 3. and afterwards, he ſpeaks of *Satan transforming himſelf into an Angel of Light, and his Miniſters falſ-Apoſtles, deceitful workers*, &c. *Ver.* 14. Elſewhere, *leſt Satan ſhould get an advantage of us; for we are not ignorant of his devices*, Ch. 2. 11. τὰ νοήματα, his machinations or contrivances. Elſe-where, again, *The wiles of the Devil*, Eph. 6. 11. τὰς μεθοδείας, his methods of deceit.

How many ways he aſſaulted *Job*, and brought miſchief upon his Cattel and Goods, his Houſe and Children, and laſtly his own Body; — and what miſerable vexations and tortures thoſe, that have been poſſeſs'd with evil Spirits, have labour'd under; and what a vaſt power they ſometimes exerciſe both over the outward and inward ſenſes of men; the holy Scripture, and other approved Hiſtories, do plentifully atteſt.

And then, if we add the great numbers of evil inſtruments, ſlaves and vaſſals, [Devils incarnate] which theſe wicked ſubtle and malicious Spirits have at their ſervice, in league and combination with them; how many there are that have no fear of God before their eyes to reſtrain them,

them, but make their own wills and humours the only Law of Juſtice; how many Infidels and Heretic's, that are profeſs'd enemies to the Church of Chriſt, who rage furiouſly and take counſel together againſt the Lord and againſt his anointed; how many of thoſe ungodly ones, who have no faithfulneſs in their mouth, and whoſe inward parts are very wickedneſs, who for their own luſt perſecute the poor, and imagine crafty wilineſs againſt them, lying in wait ſecretly, and ſaying in their heart, Tuſh, God hath forgotten, he ſeeth not, or, he careth not for it; how many of thoſe, that have bent their Bow, and make ready their Arrows within the Quiver, that they may privily ſhoot at them, who are true of heart; how many of thoſe, who are full of curſing and bitterneſs, and whoſe feet are ſwift to ſhed blood, who are greedy of the prey, and ſpread their Nets cunningly to deſtroy the innocent; whoſe delight is in lies, and who plot and contrive wickedneſs upon their Beds continually; how many of theſe, and of the like malignancy (whereof we have frequent complaints throughout the Book of *Pſalms:*) If, I ſay, we conſider our ſelves encompaſs'd thus with a numerous Hoſt of evil Spirits, and their helliſh Agents and Inſtruments, we may begin to wonder, that the Earth we live in is any tolerable habitation; or be ready to ſay with *Eliſha*'s Servant, when the Enemies Army with Chariots and Horſes ſurrounded the City, [*Actum eſt de nobis, periimus, Alas my Maſter! how ſhall we do?* 2 *Kings* 6. 15. only God be thanked, the anſwer is ready at hand for us too, which the Prophet then gave him, *Ver.* 16, 17. [*plures ſunt, qui ſtant à parte noſtrâ, quàm qui ſunt pro illis,*] *Fear not, for they that be with us are more than they that be with them:*

them: referring to the heav'nly Legions. — We have *Michael and his Angels againſt the Dragon and his Angels*, the good againſt the evil, more in number, wiſer for underſtanding, greater in power, more vigilant, couragious, zealous, and ſucceſsful. — *Magna quidem eſt adverſarii noſtri Diaboli potentia; ſed erigit nos Angelorum cuſtodia*, &c. *D. J. Gerhard*, Med. xxvi.

When God asked of Satan, that had been walking his rounds, and compaſſing the Earth to and fro, whether he had conſider'd of his ſervant *Job*, upright and good *Job*, he readily replies, as to him, upon it, *Haſt thou not made an hedg about him, and about his houſe, and about all he hath on every ſide?* Job 1. 10. which Hedg is conceived by Expoſitors to be the Guard of Angels, as hath been ſaid † before. And Satan can do nothing againſt *Job*, or other good men, ſo long as this Hedg remains, the Angels of God encamping round about them, and taking charge of them to keep and defend them.

† Ch. 4. Sect. 4.

But then, if it be ſo, may ſome ſay, how comes it to paſs, that even thoſe who fear God and ſhall inherit Salvation, do yet often fall into divers ſufferings, and calamities, afflictions and troubles, as well as others, or ſometimes more than others?

Vid. *Brent.* in S. *Mat.* 18. homil. 1.

To this I anſwer briefly, in two particulars.

I. Sometimes they offend and provoke God to make a breach or gap in this Hedg, and to ſay as he did to his Vineyard, *I will take away the Hedg and Wall thereof*, Iſay 5. They ſometimes fooliſhly leave God's ways, and wander in by-paths, which have no aſſurance of the Angelical cuſtody and Protection. The Devil, when he quotes that of the Pſalmiſt in his temptations to our bleſſed Saviour, *He ſhall give his Angels charge over thee* — craftily omits that clauſe of impor-

Vid *Span. hem.* Dub. Evangel. LXI.

Munſter in Pſ. 91.

tance, *in all thy ways*; that is, [*Si modo ambules in rectitudine viarum Domini, & non tentes Deum,*] if thou keepeſt a direct courſe in thoſe paths, which he hath chalked out for thee to walk in, and doſt not tempt him by the forſaking of them. If we wittingly run upon precipices and throw our ſelves into dangers, we have none to blame, but our ſelves, for what we ſuffer by ſo doing. [*Qualis via hæc de pinnaculo Templi mittere ſe deorſum? Non eſt via hæc, ſed ruina. Et, ſi via tua eſt, non illius,*] as Saint *Bernard* ſpeaks upon occaſion of the Devil's ſuggeſtion to our bleſſed Saviour, upon this motive to caſt himſelf down from the Temple, on the preſumption of the Angels attendance. *What an odd way is this to caſt himſelf down from the Pinnacle of the Temple? This is no way of ſafety, but of ruine; or, if it be any way, it is the Devils and none of Gods.* — When we forſake God's way, no wonder if his Guard fail us.

II. At other times God himſelf thinks it fit and meet to try his ſervants' Faith, Patience, and Submiſſion, and other Graces, [as is evident in the caſe of *Job*, before-mentioned] to difference and diſtinguiſh this World from the other, that their affections may be weaned from this, and fixed upon the other; and, in order both to their greater ſpiritual good here, and the increaſe of their eternal reward hereafter, the promoting and furtherance of their Salvation (for theſe I ſay, and the like purpoſes of wiſdom and kindneſs together) to deal unto them a larger ſhare of afflictions and ſufferings than unto others. And thus, as the Apoſtle ſpeaks, *He chaſtens them out of love, and for their profit, that they may be partakers of his holineſs; which, however grievous it ſeems for the preſent, afterwards yields*

yields them the peaceable fruit of righteouſneſs, Hebr. 12. In theſe circumſtances, now, the real ſting of outward Evils is taken away, and the nature of them changed, and altered. They are not to their hurt and prejudice that lie under them, but to their greater benefit and advantage; ſuch therefore as an indulgent Father chuſeth for them, and ſuch as their Guardian-Angels conſequently cannot but approve of. — But I will not enlarge on this argument.

M. Antoninus, that generous heathen, ſaid well, *Who would deſire to live in a World deſtitute of God and providence, where all were left to chance*, and we to meet every-where with ſo many enemies and dangers? L. 6. Sect. 10.

But when we remember, what a comfortable proviſion God hath made for our ſecurity and welfare, we are ſufficiently ſatisfied againſt the fears and anxieties, which muſt otherwiſe continually haunt and poſſeſs us, and ſhould therefore, with that excellent Emperour, not only pay a tribute of veneration to, but fix and ſettle our minds in a ſteddy and compoſed confidence upon him, the Governour of the World and all things in it. Ibid.

SECT. IV.

No diſparagement for any to miniſter unto and ſerve others.

Fourthly, Since the Angels are *all Miniſtring-Spirits, ſent forth to miniſter for them that ſhall be heirs of Salvation*, let none think it a diſparagement, but rather an exaltation, an imployment truly Divine and Angelical, to Serve and Miniſter unto others for their good, and in order to their Salvation.

Thoſe bleſſed and glorious Spirits, of a more noble kind and order than we are, however it might ſeem to their diminution and debaſement, do not yet diſdain to miniſter unto us, but embrace this Charge and Command of God with all chearfulneſs and delight. And therefore we certainly, who cannot but admire and commend their goodneſs and condeſcenſion, ſhould learn to emulate and be followers of the ſame. We ſhould be ambitious of the like honour, to become helpful and ſerviceable unto others, eſpecially in order to their Salvation, which is the greateſt good they can deſign for themſelves, or we aſſiſt them in proſecution of. Such a Miniſtry as this we ſhould rejoice in, though it appear ſomewhat to our own hindrance, and the obſcuring of our Name and Reputation in the world. *Whoſoever will be great among you*, ſaith Chriſt to his Diſciples, *let him be your Miniſter, and whoſoever will be chief among you, let him be your Servant; even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a Ranſom for many*, S. *Matth.* 20. 26, 27, 28.

This is the commendation S. *Paul* gives of the higheſt Powers upon Earth, *He is the Miniſter of God to thee for good*, [to thee who doeſt good:] and again, *the Miniſter of God, a Revenger to execute wrath upon him that doth evil*, *Rom.* 13. 4. And again, *Gods Miniſters attending continually upon this very thing*, *v.* 6. Whence *Antigonus* call'd a Kingdom truly [ἐνδοξον δουλείαν, *ſplendidam ſervitutem*] a noble and glorious ſervitude; and it was wont to be ſpoken ſolemnly to the Prince of the Exiles in *Babylon*, that he ſhould not ſwell or lift up himſelf with pride, [*officium ipſi, non poteſtatem injungi, & ab eo die incipiendum ipſi ſervire omnibus*] *That Duty, rather than Power, was committed to him, and*

Ælian. l. 2. c. 20.

Grot. in S. Matth. 20. 25.

and from that day forward he was to become a Servant of all. According to the Greek Verſe,

Εἷς δὲ δοῦλος οἰκίας ὁ Δεσπότης,

The Maſter is the chief Servant of the Family, ἀλλ' ἐκείνους μὲν μικροδούλους, τούτους δὲ, ὡς εἰσὶν ἄξιοι, μεγαλοδούλους. *Epict. Diſſ. L.* 3. *c.* 26.

It was the glory of the Apoſtles of Chriſt ſo to be eſteemed, how contemptibly ſoever ſome now think and ſpeak of their heavenly and Angelical calling. The Prophet foretells it as an honour, *Ye ſhall be named the Prieſts of the Lord; men ſhall call you the Miniſters of our God, Iſa.* 61. 6. And *Let a man account of us*, ſaith one of them, *as the Miniſters of Chriſt*, 1 *Cor.* 4. 1. adding of himſelf in particular to the *Corinthians*, *I ſeek not yours but you, and I will very gladly ſpend and be ſpent for your Souls, though the more abundantly I love you, the leſs I be loved*, 2 *Ep.* 12. 14, 15. And he commends *Timothy* and *Epaphroditus* by a like Character to the *Philippians*, willing them to *hold ſuch in reputation*, *Phil.* 2. 19, 20, 25, 29.

The Angels are all Miniſtring Spirits, as hath been ſhew'd, and 'tis a real Dignity and Advancement for us to participate their Office, as we may do, every one more or leſs, by being helpful what we can to others. So that what S. *Paul* injoined to be ſaid unto *Archippus*, ſhould in its meaſure and proportion, ſound in all our Ears, *Take heed to the Miniſtry which thou haſt received in the Lord, that thou fulfil it*, *Col.* 4. 17.— The Glory which we expect and look for in the life to come, is deſcribed by this (as hath been ſaid too elſewhere) † that we ſhall be ἰσάγγελοι, *Like unto the Angels*; and now if this have any thing endearing in it, it cannot, certainly, but highly recommend their work and ſubſerviency to us here.

† Ch. 1. Sect. 2.

But what I have ſaid of Miniſtring unto others, even the meaneſt, holds with advantage as to that other part of the Angels Miniſtry, which is towards God Almighty. They do with the greateſt joy ſtand in his preſence, and worſhip and adore him, as I have † ſhew'd at large. They are all unanimous and uniform, and orderly, and zealous, and conſtant in their ſacred Liturgy, which is made up chiefly of lauds and praiſes, Doxologies and Thanks-givings. The Queen of *Sheba* admired and proclaimed the happineſs of *Solomon*'s Attendants, 1 *Kings* 10. 8. *Happy are thy men, happy are theſe thy Servants, which ſtand continually before thee and hear thy wiſdom!* But how much more deſervedly may we celebrate the honour and happineſs of theſe heavenly Courtiers, that do always behold the Face of the moſt glorious and incomprehenſible Majeſty of God himſelf? And then it cannot but behove us to teſtifie, that we unfeignedly eſteem their honour and happineſs, by deſiring and endeavouring, ſo far as we are capable, to partake of the ſame; breathing out of holy flames, with the Pſalmiſt, *How amiable are thy Tabernacles, O Lord of Hoſts! my Soul longeth, yea even fainteth for the Courts of the Lord; my Heart and my Fleſh cryeth out for the living God. When ſhall I come, and appear before God? Bleſſed are they that dwell in thy houſe! They will be ſtill praiſing thee. A Day in thy Courts is better than a thouſand.*—Pſal. 84. It ſhould be our great delight, as often as we can, with Angels and Arch-Angels and all the Hoſt of Heaven, to laud and magnifie the glorious name of God in our Chriſtian Aſſemblies, as we are admirably inſtructed and trained up to do by the Service and Liturgie of our Church, which, I had almoſt ſaid, none can be offended at, who are upon deliberate and

† Ch. 4. Sect. 1.

and mature thoughts throughly reconciled to the Angelical.

SECT. V.

Angels to be reverenced, but not adored.

Fifthly, Since the Angels are thus *Miniſtring Spirits, ſent forth by God to miniſter unto us,* and for our good and happineſs; let us expreſs an awful ſenſe of their attendance, and ſhew them all due regard and reverence.

It was I confeſs, a ſpeech of generous honeſty, which *A. Gellius* commends from *Peregrinus* the Philoſopher, whom he heard at *Athens*, [*Virum quidem ſapientem non peccaturum etiamſi peccâſſe eum Dii atque homines ignoraturi forent.*] *That a wiſe man would not ſin, though the Gods and men ſhould never know it, becauſe he forbears not out of the fear of puniſhment and infamy, ſo much as from a ſenſe and love of duty and goodneſs it ſelf.* [So the Poet deſcribes his Golden Age; Noct. Attic. l. 12. c. 11. L. 4, & 10. Reipub.

——*Qua vindice nullo,*
Sponte ſua ſine lege fidem rectumque colebat:
Pœna metuſque aberant, &c. 1. *Metaph.*

But this is an Idea of ſuch perfection, as this ſtate of ours on Earth affords very few, if any, inſtances of. It is rare to find any, who are got to this high improvement; the greateſt part need other motives and reſtraints; yea, and our very make and conſtitution is fitted to them. The thoughts of ſecrecy and hopes of impunity tempt moſt men to tranſgreſs. To ſuch therefore the ſame Philoſopher thought good to propound this conſideration, out of *Sophocles* and

A. Gell. Ibid. Vide Sen. Ep. 11. & Ep. 25.

others, *That time will reveal every thing and bring it into light.* — And it was Seneca's advice to *Lucilius*, *That we ſhould always repreſent ſome or other good Man before our eyes, living as under his view, and doing all things as if he were looking on us.* This he had learn't himſelf from *Epicurus*, whoſe precept therefore he alledgeth for it. *A great part of Mens ſins and miſcarriages*, ſaith he, *would be taken away, if once they thought of a witneſs, while they are committing them. And therefore we ſhould do well to have in mind continually ſome one, whoſe Authority may render our greateſt retirements holy. Happy that man, as he proceeds, who reforms not only his actions, but his thoughts! Happy he who hath learn't ſo to revere another, as upon every remembrance of him to compoſe and order himſelf aright! Such a man will quickly become venerable. Chuſe therefore*, ſaith he, *a* Cato, *or, if he ſeem too rigid and ſevere, chuſe a* Lælius *to thy ſelf, one whoſe life as well as ſpeech is moſt approveable; and, having his very Soul and countenance before thee, repreſent him to thy ſelf at all times as a Guardian and Example.* — But we need not ſo much this wholſom counſel, neither, if we call but to mind thoſe many inviſible witneſſes, which are for certain continually about us, and the heathen Moraliſts too have ſometimes taken notice of.

Vid. Xenophon. Memorabil. l. 4. Græco-Lat. p. 802, & 803.

There is, firſt, a Spirit within us, which regiſters all our Actions in order unto judgment, and from whoſe obſervance we can conceal nothing. *Never therefore do a baſe act with hopes of ſecrecy*, ſaith *Iſocrates*, *for though thou keep it from others, thou muſt needs be privy to it thy ſelf.* *My conſcience*, ſaith *Cicero*, *is more to me than the words of all beſides.* And *What booteth it*, ſaith *Seneca*, *for none to know, when thou thy ſelf knoweth? O wretched Soul, if once thou deſpiſeſt this Witneſs!*

Iſocr. ad Demon. Cic. ad Attic. l. 12. Ep. 27. Sen. Ep. 43.

There

There sits a sacred Spirit within us, that is the observer of our good and evil. Agreeably whereto saith Saint *Bernard* excellently, *Whereſoever I go, my conſcience is with me, bearing about it whatſoever I have put in it, whether it be good or evil. This it keeps as a truſt, while I live, and will reſtore it as ſuch, after I am dead too.* D. Bern. Med. c. 13.

Secondly, there is the great God, our Creator, Governour, and Judg, always with us, *Before whoſe all-ſeeing eye all things are naked and open,* [*cujus divinis oculis nihil ſeptum eſt,*] as *Heſiod* alſo acknowledgeth. Lactant. inſtit. l. 2. c. 17.

Πάντα ἰδὼν Διὸς ὀφθαλμὸς, καὶ πάντα νοήσας.

This, ſaith *Epictetus*, is among our firſt rudiments, *That there is a God, and that his providence is over all things, and that neither our doings nor thoughts can be concealed from him. — So live with men,* ſaith *Seneca, as under God's eye. Nothing is hidden from him; he is preſent to our very Souls and thoughts. Let us always ſo live,* ſaith *Cicero, as thoſe that think we muſt give an account, and conſider, that we are every moment, not in ſome Theater of the World ſeen of Men, but beheld from above by him who will be both Judg and Witneſs.* And therefore, as *Boethius* hath it, *If men would not diſſemble, they are under a great neceſſity of honeſty, as acting before the eyes of the All-ſeeing Judg. Our very inwards ſhould be ſuch,* ſaith *M. Antoninus, that the Gods may ſee us vertuous.* And this is that we meet ſo often with in holy Writ, to *walk* [εὐάρεστον τῷ θεῷ,] *before God,* and *righteous before God,* &c. — Theſe two Rules, I have now ſpoken of, the Stoick excellently puts together, *Chuſe,* ſaith he, *to pleaſe thy ſelf, and chuſe to approve thy ſelf unto God.* Epict. Diſſ. l. 2. c. 13. Diſſ. l. 2. c. 14. Sen. Ep. 10. Id. Ep. 83. Ex Cicerone, Lactant. inſtit. l. 6. 24. Boeth. de conſol. l. 5. L. 11. ſect. 13.

But then, thirdly, (to ſay nothing of thoſe many

many malignant Spirits that watch an occaſion of doing us miſchief, to accuſe, tempt and ruine us) there are alſo the holy Angels about us, whom God commiſſions for our defence and welfare. And that is the point, which here I am to recommend; that we ſhew an awful reſpect and due regard to theſe inviſible Spectators. *Know ye, O men,* ſaith *Epictetus, that every one of you is committed to a certain diligent and excellent keeper and obſerver; ſuch is every man's Genius or Dæmon appointed by God. When therefore you ſhall have ſhut the doors, and made all dark about you, remember that you never ſay, you are alone, for indeed you are not. But God is within, and your Genius* (or Dæmon) *is within. And they have no need of light to ſee your doings by.* And *Apuleius*, having diſcourſed the Doctrine of Guardian-Angels out of *Plato*, concludes it in this manner, *All you who have heard me expound this divine ſentence of his, ſo form and compoſe your minds, to the deviſing and doing of all things, as thoſe that know, there is nothing at all within or without, ſecret and hidden from thoſe Obſervers,* &c.

Diſſ. l. 1. c. 14.

Ap. de Deo *Socratis.*

Thus Saint *Bernard* leſſons us, *Since the Angels are preſent in all thy ways, ſee that thou walk warily, ſhew a reverence to thy Angel in every Inn, in every Nook and Corner. And do not thou preſume to commit that in his preſence, which thou durſt not venture on in mine.* — Again, ſaith he, *This word* [*He hath given his Angels charge over thee*] *O how great a reverence ſhould it produce! how great devotion! how great aſſurance! in regard of the preſence of Angels, awe and reverence; for their good-will, devotion* [*with thanks-giving;*] *and upon the account of their ſafe-guard, confidence and aſſurance!* And again, — *Let us ſhew our ſelves grateful to ſo worthy and excellent Guardians. Let us love them, as much as we can, and as far as we ought.* —

D. Bern. in *Pſ.* 91. Serm. 13.

Id. Serm. 10.

Id. Serm. 22.

The

The holy Scriptures in like manner point us out to the preſence and attendance of Angels, as a ſingular motive unto watchfulneſs and circumſpection in our behaviour. *Behold* (ſaith God to *Moſes* and his People the Jews) *I ſend an Angel before thee, to keep the way*, &c. *Exod.* 23. 20, 21. [*Cave à facie ejus*, i. e. *ne coram eo aliquid iniquum deſignes*, as *Vatab.*] *Beware of him* [that thou do nothing unrighteous in his view] *and obey his voice, provoke him not; for he will not pardon your tranſgreſſions; for my name is in him.* — And, when the Preacher cautions againſt raſh Vows, he adds, *Eccleſ.* 5. 6. *Neither ſay thou before the Angel that it was an error, or ignorance.* The Greek hath it *Say thou not* [πρὸ προσώπε τῦ θεῦ] *before the preſence*, or face, *of God*. *Jacob* ſo call'd the place, where the Angel appeared to him and wreſtled with him, *Peniel*, that is, the face of God, *Gen.* 32. 30. And God himſelf ſaid of the Angel, that attended the Iſraelites, as we read even now, *My name is in him*, that is, my Authority. He acts as in the perſon of God. And agreeably the Hebrew Rabbies ſtile the Angels [*Oculos Dei*] *The eyes of God*; and ſo the holy Scripture is thought to call them too, *Zech.* 4. 10. *Revel.* 5. 6. *Say not then before the Angel, that overſees thy actions, and will not bear with them, if they are evil and provoking, ſo and ſo. Excuſe not thy fault as ſmall and inconſiderable.* Adſtat Angelus vindex, *there ſtands an Angel by to obſerve, and puniſh. We are made a ſpectacle to the World, to Angels, and to Men*, ſaith Saint *Paul*, 1 *Cor.* 4. 9. We do, as it were, Act upon an open Stage or Theatre, ſurrounded with many Spectators, a great circle of Witneſſes, Angels as well as Men, and therefore ſhould endeavour to act and manage our part well, [See *Hebr.* 12. 1.] And for this cauſe he exhorts

Grot. in S. *Matth.* 18. 10.

Id. in *Eccleſ.* 5. 6.

exhorts women to ſuch a decent habit in the Congregation as becomes their ſtate and condition, διὰ τὺς ἀγγέλους, 1 *Cor.* 11. 10. *becauſe*, ſaith he, *of the Angels*, who are preſumed to frequent the Chriſtian Churches, as before they did the Temple and Synagogues among the Jews, as † hath been elſe-where declared. Therefore all things ſhould be done with a ſpecial reverence and decorum there. And indeed, proportionably, every-where beſides. *I charge thee*, ſaith the ſame Apoſtle unto *Timothy*, *before God and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things*, 1 *Tim.* 5. 21. As if he had ſaid there is not only the Omnipotent God, and the Lord Jeſus Chriſt, whom he hath ordained Judg of all, to take notice of thee; but there are alſo many other Witneſſes, the holy and elect Angels to teſtifie at laſt for or againſt thee, when he ſhall come in the Glory of his Father, and that Retinue of his, to judg the quick and dead. *They walk with us*, ſaith Saint *Auguſtin*, *in all our ways, they enter in and go out with us, attentively conſidering how piouſly and honeſtly we converſe in the midſt of an evil Nation, and with what ſtudy and deſire we ſeek the Kingdom of God and the righteouſneſs thereof, and with what fear and trembling we ſerve him and rejoyce before him*, &c.

Vid. *Eraſ.* par.

† Ch. 4. Sect. 1.

Soliloq. c. 27.

We are then to expreſs an awful ſenſe of, and regard unto the preſence of thoſe our dayly Inſpectors and Attendants, with all the grateful reſpect we are able to ſhew them.

But yet we muſt take heed, that we give them not any of that Adoration, Divine Worſhip and Honour, which is peculiar unto God, remembring, how *it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Saint *Matth.* 4. 10. *He that ſacrificeth unto any God, ſave unto the Lord*

Lord only, he ſhall be utterly deſtroyed, Exod. 22. 20. *Nec bonis igitur, nec malis Diis ſacrificari voluit, qui hoc cum tanta comminatione præcepit*, D. Aug. *de civit. Dei*, l. 19. c. 21.

Theophylact tells us upon the Text, that our Apoſtle ſeems in thoſe words to reprove thoſe, that aſcribe too much to Angels, making mention of them as obliged to like ſervices with us, and ſo differenced from us, but as Creatures are from one another. — Nay, which is more, we find here, that they are appointed to Miniſter unto us. And that Reaſon *Tatianus* thought good againſt the worſhip of the Sun and Moon, τῶν τὰς ὑπηρέτας προσκυνήσω; *Why ſhould we fall down in a religious obedience to thoſe that ſerve us?* *Theoph. in Hebr.* 1. 14. Orat. contra Græcos.

This would certainly be offenſive to thoſe righteous Spirits themſelves, inſtead of being acceptable. When *Manoah*, *Sampſon*'s Father, would have offered a Kid in Sacrifice to the Angel, that appeared unto him, he not only declares it, but gives this wholſom advice upon it, *Judges* 13. 15, 16. *If thou wilt offer a burnt-offering, thou muſt offer it unto the Lord.* Intimating, that he could not ſacrifice to any other without the guilt and peril of Idolatry. And when Saint *John* in a Tranſport, fell at the Angels foot to worſhip him, he would by no means admit of it, but ſaith unto him, *See thou do it not; I am thy fellow-Servant, and of thy brethren, that have the Teſtimony of Jeſus, worſhip God*, Revel. 19. 10. And again, when he offered the like a ſecond time, he perſiſts alſo to anſwer him the ſame manner, *See thou do it not, for I am thy fellow-Servant, and of thy Brethren the Prophets, and of them, which keep the ſayings of this Book, worſhip God*, Ch. 22. 9.

The words of Saint *Paul*, in his Epiſtle to the *Coloſſians*, do cut off all temptations to, and excuſes

cuſes of this fond Exceſs. *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puffed up with his fleſhly mind,* Col. 2. 18. [μηδεὶς ὑμᾶς καταβραβευέτω, θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, &c.] that is, as a Reverend Perſon paraphraſeth it; *Let no man pleaſe himſelf and condemn you in point of worſhipping of Angels, as if there were ſome ſpecial humility in ſo doing, undertaking to ſearch into thoſe things which he knows nothing of, having no other ground for his Doctrine, but his own carnal fanſie.*

See Dr. H. Par. & Annot. in Loc.

De Hæreſ. ad Quodvult Deum.

Such Hereticks as theſe S. *Auguſtine* calls [*Angelicos*] and he frequently reflects upon their perverſe practiſe. *The Angels*, ſaith he, *are not willing that we ſhould ſacrifice unto them, but unto him, whoſe Sacrifice they acknowledge themſelves together with us to be, —And what is Invocation but Sacrifice, as the Scripture calls it? The Sacrifice of praiſe.*—And again, *They are not good, but evil Angels and Devils, that deſire men to Sacrifice unto them.*—And again, *The Saints themſelves, both men and Angels, will not admit that to be exhibited unto them, which they know to be due unto God alone. This appear'd in* Paul *and* Barnabas; *This appear'd in the Angels alſo, as we read in the Revelations.*—And again, *We honour the Angels, but with love, not with ſervice; nor do we build Temples to them; for they are not willing to be honour'd by us.*——Once more, *If we ſhould rear a Temple of wood and ſtone to any holy Angel, be he never ſo excellent, ſhould we not be anathematized by the Truth of Chriſt, and from the Church of God, for exhibiting of that ſervice to a Creature, which is due only unto God?*

De Civit. Dei, l. 10. c. 7.

Id. c. 16.

Contra Fauſtum, Man. l. 20. c. 21.

Id. de verâ Rel. c. 55.

Contra Max. Arrian. Epiſ. l. 1.

Lactantius tells us in like manner, *that the good and holy Angels will not have any Divine honour given them, whoſe honour is in God; but thoſe that revolted*

Lact. Inſtit. l. 2. c. 17.

ed from the ſervice of God, being enemies unto and prevaricators from the Truth, endeavour to appropriate the Name and Worſhip of Gods to themſelves.

Hear we alſo *Origen*, *Thoſe*, ſaith he, *whom from their work we call Angels, we find becauſe of their partaking the Divine Nature to be called Gods, even in the holy Scriptures. Yet, not ſo, as to enjoin us to worſhip, in the room of God, thoſe that miniſter unto us and bring us the things of God. For all prayer and ſupplication, and interceſſion, and thanks-giving is to be ſent up to him, who is God over all, by that High-Prieſt, who is above all Angels, the living word and very God.* And again, *We ſpeak well of them and count them happy, as being ordained by God for the good and benefit of mankind. But we do not diſtribute the honour due to God unto them: For this is neither the will of God, nor of thoſe who are thus ordained by him.* Orig. contra Celſ. *l.* 5. *p.* 233. Id. *l.* 8. *p.* 416.

Let me adde farther, That this worſhipping of Angels was condemned in the Council of *Laodicea*, [*Anno* 365.] the 35. Canon whereof runs in theſe words, *That Chriſtians ought not to leave the Church of God, and go and invocate Angels, and make Conventicles, which things are forbidden. If any one therefore be found indulging to this ſecret Idolatry, let him be* Anathema, *becauſe he hath left our Lord Jeſus Chriſt, and come over to Idolatry.* Concil. Laod. Can. 35.

In the verſion of which Canon *Carranza* lamentably miſtakes, or prevaricates, by reading of [*Angulos*] inſtead of [*Angelos*] i. e. [*Corners*] for [*Angels*] ſo wide a difference may the change of one letter make. Of which I will ſay no more but the old Proverb, *Veritas non quærit Angulos.* *Theodoret* ſaith, They were the Jews who perſwaded men to worſhip Angels, becauſe the Law was delivered by Angels, which practice continued a long time in *Phrygia* and *Piſidia*; and that therefore the *Vid.* Carranzæ ſummam Concil. Laod. Can. 35. Theodor. col. 2. 181. cited by Dr. Stillingfleet, Idol. of the Ch. of *Rome*. c. 2. ſect. 11. p. 135.

the Synod of *Laodicea* forbad the praying unto Angels, *&c.*

If any deſire to ſee farther into this Myſtery, I refer him to the learned Diſcourſes of Mr. *Mede* upon the Apoſtaſie of the laſt Times, and Doctrine of Demons.

Zanch. de oper. Dei. part 1. l. 3. c. 22. I will end with the words of *Zanchy*, *If we may not invocate*, ſaith he, *thoſe that hear and ſee us, and take care of us, how then dead men? So that they are convinced of moſt manifeſt Idolatry who worſhip Saints departed and Angels, and dedicate and conſecrate Temples to them. And 'tis to very little purpoſe for ſuch as do thus to boaſt that they cannot erre in things that relate to Faith and Religion.*

SECT. VI.

God in and for them to be admired and glorified.

Sixthly, It will not be amiſs, if we take the hint from the Angels double admonition to Saint *John*, mentioned in the laſt Section, [*Worſhip thou God*] to turn our thoughts a while from theſe excellent Creatures, and, upon the occaſion of their perfections, to raiſe up our minds to obſerve, admire and adore their Maker.

This is a Tribute we ought to pay unto him from all his works; *O Lord, our Governour*, ſaith the Pſalmiſt, *how excellent is thy Name in all the Earth!* And again, *The Heavens declare the glory of God, and the Firmament ſheweth his handy-work.* And again, *All thy works praiſe thee, and thy Saints bleſs thee.* The glory of him that made them is conſpicuous in them all, and they praiſe him, [*objective*] by ſuggeſting matter to all intelligent or reaſonable Beholders, of acknowledging and bleſſing him thereupon. *The inviſible things of God*, ſaith the Apoſtle,

Pſ. 8. ult. 19. 1. 145. 10.

Apoſtle, *from the creation of the world are clearly ſeen, being underſtood* [or conſidered] *by the things that are made, even his eternal power and Godhead; ſo that they are left without excuſe*, Rom. 1. 19, &c. Even they who having thus far the manifeſtation of Gods being, and means of knowing him, glorified him not as God, neither were thankful, but gave away his glory to the meaner ſort of his Works. And, *Surely*, ſaith the Author of the Book of *Wiſdom*, ch. 13. 1, &c. *vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is; neither by conſidering the works did they acknowledge the Work-maſter; but deemed either Fire, or Wind, or the ſwift Air, or the Circle of the Stars, or the violent Water, or the Light of Heaven to be the Gods which govern the World; with whoſe Beauty if they being delighted took them to be Gods, let them know how much better the Lord of them is; for the firſt Author of Beauty hath created them. But if they were aſtoniſhed at their power and vertue, let them underſtand by them, how much mightier he is that made them. For by the Greatneſs and Beauty of the Creatures, proportionably the Maker of them is ſeen.——If we are well in our wits,* ſaith *Epictetus* admirably, *what elſe ſhould we do both publickly and privately, but celebrate, praiſe, and give thanks unto the Deity? For, even while we are digging and ploughing, and eating, this Hymn is to be ſung unto God, Great is God who hath given us theſe Inſtruments to cultivate the Earth! Great is God who hath given us hands to labour with! Great is God who hath given us the power of ſwallowing, and a Stomach to receive and digeſt our food, who cauſeth us by this means to grow up imperceptibly, and makes us breath when we ſleep! Thus we are to ſing to his praiſe in all things. But a moſt* Diſſ. 1. 1. c. 16.

Divine Hymn is due for this, that he hath given us the underſtanding of things, with capacity and reaſon to make uſe of them.——And then a little after he
Ibid. adds, 'If I were a Nightingal, I ſhould do what 'belongs to the Nightingal; if a Swan, what be- 'longs to ſuch a Bird; but now I am a reaſonable 'Creature, it behoves me to praiſe God. This is 'my work and buſineſs. And this I do, nor will 'I quit this Station as long as I am able, but exhort 'others alſo to join in the ſame Song with me. Like that of the Pſalmiſt, *Praiſe ye the Lord, praiſe the Lord, O my Soul! while I live I will praiſe the Lord. I will ſing praiſes to my God, while I have any being*, *Pſal.* 146. 1, 2. For this end certainly did God make the world, and ſent man at laſt into it, to diſplay his own goodneſs, & produce objects capable of the continual communications thereof; and that we might be ſurrounded with variety of particulars, by piece-meals to take notice of and honour him, whom we cannot at once and altogether conceive aright of. [*Natura homines humo excitatos celſos & erectos conſtituit, ut Deorum cognitionem, cœlum intuentes, capere poſſint: ſunt enim ex terrâ homines, non ut incolæ & habitatores, ſed quaſi ſpectatores ſuperarum rerum atq; cœleſtium, quarum ſpectaculum ad nullum aliud genus animantium pertinet*, ut Balbus *apud* Ciceronem 2. *de Nat. Deorum.*—*Quod &* Ovidius *pulchrè docet.* 1. *Met. Pronaq; cum ſpectent animalia cætera terram, Os homini ſublime dedit, cœlumq; tueri Juſſit & erectos ad ſidera tollere vultus.*]

But now, whereas other Creatures are his Works, and ſo retain ſome impreſſions of their Author, the Angels are his moſt lively Images, that neareſt of all reſemble him, and therefore we who ought, as hath been ſaid, to gloriſie him in and for all his works, are the more unpardonable, if

if we obſerve or admire him not in theſe, which make the neareſt approach unto his Divinity, and read unto us the cleareſt notions of his Excellencies and Perfections. *Bellarmine* hath intituled the beſt of his Writings (being moſt ſatisfactory to himſelf, and uſeful to others) [*De Aſcenſione mentis ad Deum per ſcalas rerum creatarum*] that is, Of the Mind's aſcent to God by the Ladder of the Creatures [A *Jacob's* Ladder] and the ninth ſtep he takes [*ex conſideratione Angelorum*] from the contemplation of Angels: [Theſe indeed are every-where aſcending and deſcending in that Ladder.] —Well may we cry out, *O Lord, our Lord, how excellent is thy name in all the Earth! Thou haſt ſet thy Glory above the Heavens.* There are the greateſt expreſſions of it, *viz.* in this glorious Hoſt of Heaven. *He telleth the number of* [*theſe*] *Stars, and calleth them all by their name, Great is our Lord, and of great power; his underſtanding is infinite, Pſ.* 147. 5, 6. Thus the Levites taught the Children of *Iſrael* to glorifie God, *Stand up, and bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe. Thou, even thou, art Lord alone: Thou haſt made Heaven, the Heaven of Heavens with all their Hoſts, the Earth and all things that are therein, Nehem.* 9. 5, 6. And the Prophet *Iſaiah*, in like manner, calls upon them, 'Lift up your 'Eyes on high, and behold, who hath created 'theſe things, that bringeth out their Hoſt by 'number. He calleth them all by their names by 'the greatneſs of his might: for that he is ſtrong 'in power, not one faileth, *Iſa.* 40. 26. Pſ. 8. 1.

In the ſpiritual nature, knowledg, power, goodneſs, holineſs, immortality, and glory of Angels, we have competent relief towards the

improving our Meditations about that infinite and eternal, all-knowing, all-mighty, and tranſcendently holy and glorious Spirit, who is the Father of them. And it is obvious for every one to infer; *If theſe Beings are ſo excellent above us, as hath been declared, then how much more perfect and complete is that God, who made them and all things elſe?* Before whom the whole World is but *As a little grain of the balance, yea as the drop of the morning-dew, that falleth upon the Earth,* as the Wiſe-man ſpeaks, *Wiſd.* 11. 22. [and to a like purpoſe the Prophet *Iſa.* 40. 15. —] Of whom therefore I cannot ſpeak more fitly, than in the excellent words of *Novatian*, the Roman Preſbyter, in his Catholic Book of the Trinity. *The mind is too little to think, and all eloquence juſtly dumb in the uttering of his Majeſty. For he is greater than our mind; and it cannot be conceived, how great he is. Whatever we think or ſpeak is far below him. We may indeed in ſome ſort with ſilence muſe upon him, but cannot ſufficiently explain him; For, whatſoever we ſay, ſheweth rather ſome creature or excellency of his, than himſelf. What can we ſpeak or think worthily enough of him, who is beyond all our ſpeech and ſenſe? Unleſs perhaps by this one way we underſtand in our mind, ſo far as we are able, what God is, if we conceive, he is that which for excellency and greatneſs can never be underſtood fully by us, or enter into our thoughts to comprehend. For, as the bodily ey-ſight is weakened by poring on the Sun, ſo that we cannot fixedly behold his bright Orb, overcome with the luſtre of his radiant beams; ſo the more intenſe our mind is in viewing God, the more darkned it becomes in its thoughts about him. For what can one ſay worthily of him, who is more ſublime and high than all ſublimity and height, more profound*

Inter opera *Tertul.*

than

than all profundity more lucid, bright and splendid than all light, brightness and splendor; more strong and powerful, than all strength and power, more beautiful than all beauty, truer than all truth, greater than all Majesty or greatness, richer than all riches, wiser and more prudent than all wisdom and prudence, juster than all justice, better than all goodness, and more merciful than all mercy? For all sorts of vertues must of necessity be less than the God and Parent of all vertues; and (in a word), it may be truly said, he is that, which nothing can be compared unto, above and beyond all we can say of him. Πᾶν τὸ κάλλος ἐκεῖθεν ῥεῖ, ὃν ἐκ πηγῆς ἀεννάου καὶ ἀκηράτου. *Max. Tyr.* Diss. 1.

The knowing Angels, who better understand his perfections, than we Mortals do, yet *Cover their faces with their wings before him,* Isa. 6. *Nempe sicut homines solem contra tueri non audent, ita Angeli Deum,* Grot. in Loc.] as not able to look upon the brightness of his Majesty, and for an expression of their reverence towards him; and, if any upon Earth presume to make more bold with him, 'tis wholly from their ignorance; [*In velata facie reverentiam tantæ Majestatis cogita, Foverius.*] For, as Saint *Chrysostom* speaks, upon this very occasion, (having mention'd the admiration and reverence of the Angels towards God, by reason of their more excellent wisdom) ἡ ἐπίτασις τῆς σοφίας ἐπίτασιν ποιεῖ εὐλαβείας. The extension and increase of knowledg will advance proportionably our fear and reverence.

Hom. 4 de incompr. Dei nat.

To conclude this Inference, learn we from hence, to admire, and fear, and love God exceedingly. To admire him, whose Creatures are so admirable, and whom the most knowing of his Creatures do most admire. To fear him, who hath such powerful Hosts at his command; and

See *Zanch.* de oper. Dei, part. 1. l. 3. c. 14.

and to love him, who is yet ſo good, as to make all things, even Angels themſelves, to ſerve us.

SECT. VII.

Why, and how the Miniſtry of Angels is to be obliged by us.

In the laſt place, let us do, what we can, to oblige and ſecure the Miniſtry of Angels to our ſelves, which is, as hath been declared, ſo many ways and upon ſo many accounts beneficial. And here I need not offer any thing new by way of motive or inducement, when 'tis our apparent Intereſt ſo to do, that we may have the comfort of this reflection, among others, in caſes of the greateſt trouble and adverſity, and the moſt perplexing difficulties, that at any time befal us.

Now this we ſhall beſt effect, if we make ſure to our ſelves the character of thoſe perſons, who have the promiſe from God of ſuch a bleſſing; that is, If we are found in the number of them, that truly fear God, for 'The Angel of the Lord 'encampeth round about them that fear him, and delivereth them, *Pſ.* 34. 'In the fear of the 'Lord is ſtrong confidence, and his children ſhall 'have a place of refuge, *Prov.* 14. 26. — If we ſet our chiefeſt love upon God, put our truſt in him, know and own his name; for of them, that do ſo, it is ſaid, *Pſ.* 91. 'He ſhall give his An-'gels charge over thee, to keep thee in all thy 'ways. — If we approve our ſelves ſincere and faithful Chriſtians, honeſt and obedient Diſciples of our bleſſed Lord and Saviour; for, as the Text tells us, 'They are ſent forth to Miniſter

'ſter for them who ſhall inherit Salvation. Thus in the general.

But, then, there are ſome more particular directions to be given, worthy of our moſt careful obſervance, namely, ſuch as theſe that follow.

Firſt, pray we to God, from whom cometh down every good and perfect gift, for this among other benefits. They are all at his beck, ſent forth and imployed at his will and pleaſure; and therefore it is but fitting, that we own him in the favour, and make our humble requeſts to him for it. The ſucceſs of Prayer in this matter was obſervable in the inſtance I have before recommended out of *Bodinus*. This was part of *Jacob*'s Benediction upon *Joſeph*'s Sons, even his Prayer to God for them, 'The Angel, which redeemed me from all evil, bleſs the Lads, *Gen.* 48. 15, 16. For ſo I conſtrue it, as [*votum Deo*] and not [*invocatio Angeli.*] And *Judas Maccabeus*, we read, beſought the Lord, that he would ſend 'a good Angel to deliver *Iſrael*, 2 *Macc.* 11. 6. And again, in another diſtreſs, 'He ſaid in his 'Prayer after this manner, O Lord, thou didſt 'ſend thine Angel in the time of *Hezekias* King 'of *Judea*, and didſt ſlay in the Hoſt of *Senna-cherib*, an hundred fourſcore and five thouſand. 'Wherefore now alſo, O Lord of Heav'n, ſend a 'good Angel before us for a fear and a dread unto them, and through the might of thine Arm let 'thoſe be ſtricken with terror, that come againſt 'thy holy People to blaſpheme, *Ch.* 15. 22, *&c.* 'Tis part of the Pſamiſts Imprecation againſt his and the Churches Enemies, 'Let them be as 'Chaffe before the Wind, and let the Angel of 'the Lord chaſe or ſcatter them. Let their way 'be dark and ſlippery, and let the Angel of the Ch. 4. Sect. 4.

'Lord perſecute them, *Pſ.* 35. 5, 6. And this is part of the Jews Form of Prayer ſtill in their Eu-
Lud. Cappellus in Hebr. 1. 14. chology, ['Command, O Lord, thine Angels, 'who are placed over humane affairs, that they 'be ready for my aid, to help, ſave, and deliver 'me.]

Secondly, keep we our ſelves diligently within the Pale and Communion of the Chriſtian Church, the ſociety of thoſe, who are the declared Heirs of Salvation, ['The Lord added to 'the Church dayly ſuch as ſhould be ſaved,] *Acts* 2. 47. For to ſuch, as hath been ſhewn, they are particularly ſent as Guardians and Protectors. [*Ubi non eſt Dei gratia, ibi nec locum habet Angelorum cuſtodia,*] 'The cuſtody of Angels, ſaith
In cap. 2. *Heb.* 'Luther, hath no place, where the Grace of God 'is not; and *Gerhard* to a like purpoſe, [*Reconciliandus priùs es Deo per fidem, ſi Angelum vis habere cuſtodem,*] 'Thou muſt firſt be reconciled to
D. *J. Gerhardi* Med. Sacr. 'God by Faith, if thou wouldſt have an Angel of 'his for thy Guardian.

The Form of Excommunication is call'd remarkably, 'A delivering over unto Satan, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. The Devil claims a peculiar power over thoſe, who are rightfully caſt out of the Church of Chriſt, and ſo barr'd and deprived of the ſuccour and aſſiſtance of good Angels.
Myſtery of Godlineſs, l. 4. c. 6. 'This is notoriouſly apparent, ſaith Doctor *H. More*, 'in ſome of the forlorn and giddy-head-'ed Sects of theſe times, among whom, I dare ſay, 'a man may find out a greater number of true 'Demoniacks than Chriſt and his Apoſtles are 'ſaid to cure. For to what more rationally, than 'to the poſſeſſion of theſe deceiving Spirits, can 'be atttibuted thoſe wild extaſies they are in? *&c.*

We muſt be careful then, by holding faſt the

form

form of ſound words, the *Faith* once deliver'd to the Saints, and avoiding of all wicked Schiſm from, and diſobedience to the Church of Chriſt, to ſecure our ſelves from being expoſed to the Tyranny of evil Spirits.

Thirdly, Let us continue honeſtly and induſtriouſly within the compaſs and bounds of our lawful Vocations reſpectively. [*Angelis ſuis mandavit de te*] *ambulante ſcilicet in tuâ vocatione & timente Deum*, Brentius *in Heb.* 1. 14.] 'Tis an uſeful Rule delivered from S. *Hierom* [*Semper boni aliquid operis facito, ut Diabolus te ſemper inveniat occupatum.*] 'Be always doing ſome good work, 'or other, that the Devil may find thee ſtill em-'ployed, and not at leiſure for his motions.— We are ſtudiouſly to avoid thoſe curious and unwarrantable Arts and Practices, whereby we may tempt and invite evil Spirits to our company; and having betaken our ſelves to innocent and lawful Callings, to keep cloſe unto them. The *Egyptians*, as I have before intimated, aſſigned an Angel to every man in his reſpective Calling, whom they ſtiled the Spirit of his Profeſſion. The good Angels, to be ſure, are all for order, and have no kindneſs for thoſe that are ἄτακτοι, diſorderly and unruly ones, who will not keep their place and rank; ἀποστάται καὶ φυγάδες (in the words of *M. Antoninus*) Deſerters of the Station and work aſſigned them, and fugitives from their particular charge and duty; ſuch as the evil Angels are, on the contrary, deſcribed, *Who forſook their firſt Eſtate, and left their proper Habitation*, S. *Jude v.* 6. And ever ſince they are all for confuſion and every evil work (which follows upon that) with thoſe Children of Diſobedience, who are buſie bodies in other mens matters, but neglect their own Offices and Duties.

Act. 19. 19.

L. 10. Sect. 25. L. 11. Sect. 9.

Undoubt-

Undoubtedly, whensoever any leave their proper Callings and Ministries, they go out of those ways wherein the holy Angels have a special charge over them.

Fourthly, we must with courage and vigilance resist the Devil and all his wicked Instruments, between whom and the good Angels there is Antipathy, and a continual fight and contest. 'Tis said of our blessed Saviour, upon his defeat of the Evil One, and vanquishing of his Temptations, S. *Matth.* 4. 11. *Then the Devil leaveth him, and, behold, Angels came and ministred unto him.* Whereby is shewn, as S. *Hilary* notes, That the Ministeries of Angels, and good Offices of the heavenly Powers will not be wanting to us if we overcome the Devil and trample upon him.——That we may secure their delightful abode with us, we must not gratifie, or hold league and amity with, their and our professed Enemies; but, as the holy Scripture directs us, *Be strong in the Lord, and in the power of his might: be sober and vigilant, and putting on the whole Armour of God for our help and safe-guard, stand it out against the Devil, and resist him stedfastly, that he may flye from us.*——And [*Diabolo secedenti succedunt Angeli*] his flight will be an invitation and encouragement to the holy and good Angels to resort to us, and dwell with us.

Cit. in Cat. D. Tho.

Ephes. 6. 1 Pet. 5. 8, 9. S. James 4. 7.

Spanhem. Dub. Evang.

Resist we the Devil more especially, when he tempts us by Allurements or Threatnings to revolt and apostatize from our Religion, and that Oath of fidelity whereby we were devoted unto God at Baptism. The four resolute Confessors (whom I have mentioned else-where out of *Dan.* *ch.* 3. and *ch.* 6.) found the blessed Angels then most ready at hand for their wonderful deliverance, when they generously exposed their lives and fortunes,

times, rather than they would deny their God, with-hold his Worship from him, or give it to any other. And so did the Apostles of Christ too, when they freely hazarded all of this world, rather than to desist from the preaching of the Gospel committed to them, *Acts* 5. and *Acts* 12.

Fifthly, We are to shun and avoid, with all the circumspection we are able, whatsoever we know to be offensive and grievous to them. Such to be sure is all wilful transgression and disobedience, for which God threatens to remove this fence from about us. 'They are at hand unto 'Believers, *saith* S. *Basil*, if we drive them not a- In Ps. 33. 'way by our wicked doings.—For as smoke cha- 'seth away Bees, and a noisom smell the Doves, 'so do our filthy practises our Guardian Angels 'from us.

We do not only by base and sinful actions wound our own Spirits, and grieve the holy Spirit of God, *Eph.* 4. 30. but offend these good Spirits too, that wish us well and attend us. S. *Augustin* writes excellently to this purpose, in his So- Solil. c. 27. liloquies: 'The Angels love, *saith he to God*, those 'whom thou lovest, and keep those whom thou 'keepest, but forsake those whom thou forsa- 'kest, and do not love the works of iniquity, be- 'cause thou hatest them. As often as we do well, 'the Angels rejoice and the Devils are troubled; 'but when we depart from the ways of goodness, 'we make the Devil to rejoice, and defraud thy 'Angels of their gladness; for there is joy a- 'mong them over one sinner that repenteth, but 'with the Devil over a righteous man that for- 'sakes repentance. Grant therefore, O Father, 'grant, that they may always joy concerning us, 'by our continuing good and righteous, that both thou

'thou mayeſt evermore be praiſed by them, in and 'for us, and we may be brought with them into 'thy one Sheepfold, there to confeſs together 'jointly unto thy holy name, O thou Creator of 'men and Angels.

Sixthly, that I may draw towards an end, we ſhall certainly oblige and ſecure their attendance and miniſtry by doing of thoſe things, wherewith they are moſt pleaſed and delighted, the exerciſe I mean of ſuch Vertues and Graces eſpecially, whereby we moſt of all reſemble and imitate them, [*per bonæ voluntatis ſimilitudinem*] as S. *Auguſtine* ſpeaks, by a likeneſs of good and holy temper and diſpoſition: For nothing conciliates Friendſhip more than ſimilitude of manners.

De Civ. Dei. l. 8. c. 25.

'The main Reaſon, as I conceive, *ſaith a Re-* 'verend Author, why the Examples of the conſo- 'ciation of good Spirits are ſo ſcarce in Hiſtory, 'is, becauſe ſo very few men are heartily and ſin- 'cerely good. —— And again, 'The ſafeſt Ma- 'gick is the ſincere conſecrating a mans Soul to 'God, and the aſpiring to nothing but ſo pro- 'found a pitch of humility, as not to be conſcious 'to our ſelves of being at all touch'd with the 'praiſe and applauſe of men, and to ſuch a free 'and univerſal ſenſe of Charity, as to be delight- 'ed with the welfare of another, as much as our 'own. ——And he obſerves it particularly concerning that perſon whoſe ſtory we had before out of *Bodinus*; 'That he was not only frequent 'in Prayer, but uſed to ſpend ſome hours in Me- 'ditation and reading of the Scriptures, ——And 'once among the reſt, while he was buſie in his 'Enquiries about the matters of Religion, that 'he light on a paſſage in *Philo-Judæus* his Book *de* 'Sacrificiis, where he writes, that a good and holy 'man can offer no greater, nor more acceptable

Antidote againſt Atheiſm. l. 3. c. 13.

Ibid.

Ibid.

'Sacrifice

'Sacrifice to God than the oblation of himself; 'and therefore following *Philo*'s counsel, That 'he offered his Soul to God. And that after that, 'amongst many other Divine Dreams and Visions, 'he once in his sleep seem'd to hear the Voice of 'God saying to him, *I will save thy Soul, I am he 'that before appeared unto thee.*

It is noted of *Socrates* among the Heathens, so famed for his *Demon* that conversed with him upon all occasions, that he was a person most remarkable for righteousness and innocency, purity and goodness, sobriety and exactness in the Government of himself, piety towards God, and holiness among men; and therefore upon that account that it was no wonder he should enjoy so great a Priviledge, while those Cœlestial Spirits shun the habitation of wicked and polluted Souls. For the exemplifying whereof I refer the Reader to the Quotations here annexed, whereby he may perceive himself, upon the like terms, a Candidate for the like Benefits.

[*Hic quem dico prorsus custos, singularis præfectus, domesticus speculator, proprius curator, intimus cognitor, assiduus observator, individuus arbiter, inseparabilis Testis, malorum improbator, bonorum probator, si ritè advertatur, sedulò cognoscatur, religiosè colatur, ità ut à Socrate Justitiâ & innocentiâ cultus est, in rebus incertis prospector, dubiis præmonitor, periculosis tutator, egenis opitulator, qui tibi queat tum insomniis, tum signis, tum etiam fortasse coràm, cum usus postulat, mala averruncare, bona prosperare, humilia sublimare, nutantia fulcire, obscura clarare, secunda regere, adversa corrigere.* —— Apuleius *de Deo Socratis.*]

[Θαυμάζεις, εἰ Σωκράτει συνῆν δαιμόνιον φίλον; μαντικὸν, &c. ἀνδρὶ καθαρῷ μὲν τὸ σῶμα, ἀγαθῷ δὲ τὴν ψυχὴν, ἀκριβεῖ δὲ τὴν δίαιταν, δεινῷ δὲ φρονεῖν, μουσικῷ δὲ εἴπειν, εἰς

δὲ

ϗ τὸ θεῖον εὐσεβεῖ, ὁσίῳ ϗ τὰ ἀνθρώπινα· Max. Tyrius Diss. XXVI. eodem de argumento. ἐὰν δέ πυ μοχθηρὰν δείξῃς ψυχὴν, ἀνέστω αὕτη, καὶ ἀνεπίστητος. id. ibid.]

And now let me close all with a serious recommendation of some of those particular Excellencies, wherein we are to endeavour an imitation of the Angels, in order to the more effectual securing and obliging of their Ministry to our selves. The principal of them I shall comprize under the ensuing heads. *viz.*

I. A ready, chearful, and sincere obedience unto all Gods commands.] For so we have found them described by the Psalmist, *Ye Angels of his that excel in strength, that do his Commandments, hearkning unto the voice of his word: Ye Ministers of his that do his pleasure, Psal.* 103. who are upon the wing, as hath been said more than once already, at every beck or intimation from him.——And now, in order unto this, we must certainly study the knowledge of Gods will that we may obey it, as they do, *hearkning to the voice of his word*; that word of his which is written for our learning and instruction in the holy Scriptures. The good Angels are Angels of light, and love to keep them company who walk in the light: They are no friends to blind Obedience, but for a reasonable service. The Devil, on the other side, is the Prince of Darkness, and labours what he can to keep men in the mist and darkness of ignorance, errour, and delusion. The good Angels promote to their uttermost the knowledge of the Gospel of Christ. We read of one of them, in the *Revelations, Flying in the midst of Heaven, having the everlasting Gospel to preach to every Nation, ch.* 14. 6, 7. And of another of them calling S. *Paul* into *Macedonia* to further this work, *Acts* 16. But the Devil, by all the means and ways he is able, endeavours

deavours to obstruct and hinder it: *We would have come unto you, even I* Paul, *once and again*, (saith he to the *Thessalonians*) but *Satan hinder'd us*, 1 *Epist.* 2. 18. And, where the Word is preached, he does what he can, either to put it out of the hearers memories, or to prejudice them against the belief and love it: *When they have heard*, saith our blessed Saviour, *Satan cometh immediately, and taketh away the Word, that was sown in their hearts*, Saint *Mark* 4. 15. And, *The God of this World*, saith the Apostle, *hath blinded the minds of them, which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine into them*, 2 Cor. 4. 4.

II. An assiduous, constant and orderly devotion.] Of their example herein I have spoken sufficiently, *Ch.* 4. *Sect.* 1. by the copying out whereof we shall invite them to us. [*Si verbi & precum gaudes exercitio, Angelorum quoque gaudere poteris patrocinio,*] saith the devout *Gerhard*, 'If 'thou delight in the Word of God and Prayer, 'thou shalt be gratified with the Angels Patro-'nage. While I was speaking, and praying, and 'confessing my sin and the sin of my People *Israel*, 'saith the Prophet *Daniel*, and presenting my 'supplication before the Lord my God for the 'holy Mountain of my God; yea, while I was 'speaking in Prayer, the man *Gabriel*, whom I 'had seen in the Vision at the beginning, being 'caused to fly swiftly, touched me about the time 'of the evening Oblation, *Dan.* 9. 20, 21. And of *Cornelius* it is recorded, that 'being a devout man, 'and one that feared God with all his house, and 'gave much Alms to the People, and prayed to 'God alway, [*viz.* upon every season and opportunity] 'He saw in a Vision, about the ninth 'hour of the day, when he was praying, an Angel

D. *J. Gerhardi* Med. Sacr.

'gel of God that ſaid unto him, thy Prayers and 'thine Alms are come up for a memorial before 'God, *Acts* 10. 2, 3, 4, 30. And we read, in 'the *Revelations*, of 'Angels with Golden Vials 'full of Odours, (or Incenſe) which are the Pray-'ers of the Saints, *Revel.* 5. 8.—8. 4. Learned Mr. *Mede* will needs have *Revel.* 8. 4. underſtood of Chriſt alone, as our only high-Prieſt in Heaven, *Apoſt. of lat. Times, par.* 1. *c.* 7. which I know not how to reconcile unto *Ch.* 5. 8. where it is plainly enough ſpoken of the four living Creatures [the Angels before deſcribed, *Ch.* 3.] and the 24 Elders in conjunction ['having every one 'of them Harps and Golden Vials full of Odours 'or Incenſe, which are the Prayers of the Saints] unleſs it be ſaid, that theſe all deliver their Golden-Vials of Incenſe to that other ſingular Angel, *Ch.* 8. 4. that he ſhould offer it with the Prayers of all the Saints upon the Golden Altar before the Throne.]

Theſe, it ſeems, they delight upon occaſion to preſent unto God, adding their own, probably, together with them, according to the pattern of the Angel in *Zechary*, Ch. 1. 12. *O Lord of Hoſts, how long wilt thou not have mercy on* Jeruſalem, *and on the Cities of* Judah! — They are careful Meſſengers between God and us, ſaith both Saint *Bernard* and Saint *Auguſtin* [though, to be ſure, they never meant it in the Heathen-Notion] faithfully to bear our groans to him, and devoutly to bring back the tidings of his Grace and favour unto us. [*Solliciti diſcurrunt medii inter nos & Deum, noſtros gemitus fideliſſimè ad eum portantes, ipſiuſque gratiam devotiſſimè ad nos reportantes*, *D.* Bern. *Med. c.* 6. *cujuſmodi etiam apud D.* Auguſtin. *ſolil. c.* 27.

But then, with our Confeſſions and Petitions, we muſt not forget to intermingle thoſe Doxologies,

logies, Lauds and Praiſes, I have elſe-where ſpoken of, which are their continual imployment. We muſt be ſure to join with them *in Pſalms, and Hymns, and Spiritual Songs, making melody in our hearts to the Lord*, as the Apoſtle ſpeaks, *Epheſ.* 5. Nothing is more acceptable to theſe Celeſtial Spirits; nothing can tie them and us together more ſtrictly, than our union and communion with them in the ſame beloved Service and Miniſtry, making our ſelves a Temple for God's praiſe, which he may vouchſafe to dwell in, bringing theſe his Attendants along with him; and converſing delightfully, as they do, with heav'nly and divine objects. [*Nihil magis ſupernis civibus ſpectare libet. — O quam felix eſſes, ſi ſpiritualibus oculis intueri poſſis, quomodo præveniunt principes, conjuncti pſallentibus in medio juvencularum Tympaniſtriarum! Videres proculdubio, quâ curâ quóve tripudio interſunt cantantibus, aſſiſtunt orantibus, adſunt meditantibus, D.* Bern. ubi anteà: quò ſpectat & Ephremi illud, *Habitante in Deo animâ, Angeli feſtinant honorare eam utpote, Templum Dei effectam.*]

III. A profound humility and ready condeſcenſion unto all for their good.] This is moſt conſpicuous throughout the whole Miniſtry of the bleſſed and glorious Angels unto us; and we find them ever moſt forward in their errands and embaſſies to the meek and humble, ſuch lowly ones, as God himſelf hath a ſpecial regard unto, *Iſa.* 66. 2. *The humble Virgin, the humble Shepherds, &c.* Whereas [*procul abſunt à ſuperbis, qui nemini inſerviunt* —] as Saint *Cyril* ſpeaks, they are far from the proud and haughty, who uſe the ſervices of others imperiouſly enough, but diſdain themſelves to ſerve others. Pride is the noted ſin of Devils, and draws us into their Snare, and eſtranges the good Angels from us. — *The tears* In *Iſa.* 6.

Med. Sacr. *of penitent Sinners are the Wine of Angels,* as *Gerhard* hath it; *They are humble and lowly themſelves, and pride and ſcornfulneſs is perfectly hated by them. They are not aſhamed to ſerve Chriſt's little ones. Why then is Duſt and Aſhes proud, when thoſe heav'nly Spirits ſo much abaſe themſelves?*

IV. An unſpotted purity and chaſtity.] Id. ibid. They are all holy and undefiled, clothed continually with clean and white linnen, the robes of righteouſneſs; and their joy is in thoſe that keep their garments clean and unſpotted with their fleſh, that maintain an holy, pure, chaſt, and uncorrupted life and converſation, holy and pure thoughts, and words, and practices. As on the contrary, the Devil is known by the name of an *unclean and impure ſpirit,* Saint *Luke* 11. 24. and takes up his habitation upon choice among the Swine, Saint *Matth.* 8. 31.

V. And laſtly, a fervent love and peace, and concord, as much as lieth in us, one with and towards another.] For thus it is among the holy Angels. And to this ſome refer that of *Bildad* [*qui facit concordiam in ſublimibus*] Job 25. 2. *He maketh peace in his high places*; And again, that of God unto *Job* ch. 38. 37. which the vulgar Latin reads [*concentum cœli quis dormire faciet?*] *Who can lay aſleep the harmony of Heav'n.* — And nothing, doubtleſs, is more grateful to them than to ſee the like among us below. *Behold, how good, and how pleaſant a thing it is* (to them as well as our ſelves) *for brethren to dwell together in unity!* Ep. 75. *Pſ.* 133. *This,* ſaith Saint *Cyprian, brings the greateſt pleaſure, not only to faithful men and thoſe that know vertue, but unto the Cœleſtial Spirits alſo, whom the Scripture repreſents as rejoycing over one Sinner that repenteth* (and ſo returns to the bond of unity) *which could not,* ſaith he, *be verified of the Angels, that*

Otho-Caſman. Angelogr. par. 2. c. 7. Q. 3.

that have their converſation in Heaven, were they not ſome way united alſo unto us; who rejoice in our union, and on the contrary are troubled, when they ſee us divided and at variance. —— There is not any temper, that gratifies and invites the envious and miſchievous one, the Devil, more than malice and ill-will, ſtrife and contention. By our undue heats and inordinate wrath we give *place unto him.* He is known by his foaming rage, and cloven-foot.—And, on the other ſide, there is nothing more acceptable, as I ſaid, to the good Angels, than brotherly love and unity, peace and agreement, whereby we conform our ſelves to their charity, and participate in a degree their bliſsful and ſerene ſtate of amity and friendſhip, which is indeed a very Heav'n upon Earth.

The Concluſion.

If therefore we are followers of this angelical obedience, devotion, humility, purity, love and peace, we need not doubt, but they will delight in our converſe as agreeable, and look upon us as their kindred and familiars, and conſequently take pleaſure in miniſtring unto us here upon earth, until at laſt they bring us in ſafety, and with triumph, out of an uncertain and evil World, into thoſe bleſſed Regions of unmixed and durable joy and happineſs, where we ſhall be added to their Choire, and ſing perpetual *Hallelujah*'s with them, in Notes far above our preſent reach, unto the glory of God Almighty, both their and our moſt Sovereign Lord and Gracious Benefactor. Which he of his infinite mercy grant for Chriſt his ſake: To whom with the Father and the Holy Ghoſt be given by us, for the hopes of this and all other Bleſſings, all Honour Praiſe and Adoration, now and for ever. *Amen.*

Vide *Orig.* contra celſum l. 8. p. 399, 400.

Vide D. *Bern.* Med. c. 6.

D. J. Gerhard. Med. Sacr. *O clementiſſime Deus, qui per ſanctos Angelos deducis nos per hujus vitæ Eremum, da, ut per eoſdem deducamur ad cæleſte regnum.* Amen.

Collect for the Second Sunday after *Trinity*.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; [to whom peculiarly thou haſt promiſed the guard of thy holy Angels to encamp about them] *keep us, we beſeech thee, under the protection of thy good providence, and* [that we may be qualified for it] *make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord.* Amen.

Collect for the fourth Sunday after *Epiphany*.

O God who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot [keep our ſelves, or] *always ſtand upright; Grant us ſuch ſtrength and protection* [from the aſſiſtance of thy holy Spirit, and the Miniſtry of thy holy Angels] *as may ſupport us in all dangers, and carry us* [ſafe] *through all temptations, through Jeſus Chriſt our Lord.* Amen.

Collect for the ſixth Sunday after *Epiphany*.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the Devil, and make us the Sons of God and Heirs of Eternal Life; Grant us, we beſeech thee, that, having this hope, we may puriſie our ſelves, even as he is pure; that when he ſhall appear again with great power and glory [attended with thoſe holy Angels, which now by thy appointment Miniſter unto us upon Earth] *we may be made like*

[not

[not only unto them, but] *unto him in his eternal and glorious Kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end.* Amen.

Bleſſed God, whoſe Throne is encircled with Myriads of glorious Spirits, that vail their Faces with their Wings, as not being able to behold the brightneſs of thy Majeſty, and delight in their attendance upon thoſe Miniſtries, whereunto thou haſt appointed them; we thy moſt unworthy Creatures in all humility proſtrate our ſelves at thy Footſtool, deſirous with that holy Choire of Angels and Arch-angels, and all the Hoſt of Heav'n, to laud and magnifie thy great and glorious Name in and for all thy Works; and beſeeching thee, to give us grace, to do thy will on Earth as it is done in Heav'n; and ſo to follow the exemplary obedience, devotion, condeſcenſion, purity, and charity of thy ſacred Angels, as to oblige their conſtant Miniſtry to our neceſſities here, and be advanced hereafter to a more intimate and happy ſociety with them in the life to come, through Jeſus Chriſt our Lord. *Amen.*

FINIS.

AN APPENDIX,

CONTAINING SOME

REFLECTIONS

UPON

Mr. *WEBSTER'S*

Displaying of

Supposed *WITCH-CRAFT*,

WHEREIN

He handles the EXISTENCE and NATURE of ANGELS and SPIRITS.

LONDON,

Printed for *Hen. Brome*, at the *Gun*, at the West-end of S. *Pauls* Church, 1678.

Reflections on Mr. Webster's *Discourses against the Incorporeity of Angels or Spirits.*

WHile the fore-going Treatise of Angels was under the Press, there came to my hands a learned and laborious Volume of Mr. *John Webster*, Practitioner in Physick, call'd, *The Displaying of supposed Witchcraft*, wherein also he discourseth of the Existence and Nature of Angels and Spirits. Upon the perusal of which I have noted some things, which I conceive it pertinent for me to reflect here a little upon. *The occasion and scope of the ensuing Reflections.*

I shall not presume to censure any thing of the main design and scope of this industrious Author, in the prosecution of which he hath indeed heaped together many rare and excellent Observations, worthy to be considered of for the improving Knowledge, and rendring all men cautious, how they pronounce of such abstruse Subjects.

Much less shall I espouse any man's particular Hypothesis and Quarrel; or attempt the Defence of those eminently worthy Persons, whom he hath singled out for his Antagonists, the Reverend and Learned Divines, Dr. *Casaubon*, Mr. *Glanvil*, Dr. *H. More*, who are better able and more concern'd to speak for themselves. Onely I wish for his own

sake

ſake, that he had treated them with more reſpective terms, than thoſe of *Scurrilous*, *Impudent*, *Witch-mongers*,——which he ſo freely beſtows; as alſo that aſperſion, which he caſts upon the Pious and profoundly Learned Dr. *Hammond*, [*That*
Pag. 51. *he is almoſt every-where guilty of vain Traditional Fancies.*]

These are Epithets, which, however they might be pardoned in a Practitioner of Phyſick, whom Age and Infirmities may have made froward and waſpiſh, are not ſo agreeable to his other Character, as a Presbyter of this Church,
Pag. 275. (ordained long ſince by the Right Reverend Dr. *Tho. Morton* Biſhop of *Durham*) and Curate of
Pag. 277. *Kildwick* about the Year 1634, as himſelf acquaints us, though he wholly baulk his Spiritual Titles in the Front of his Book, as one that glories rather in another Function.

I do heartily both approve and commend his Piety in acquieſcing, as he profeſſeth, in the determinations of holy Scripture, and fully accord with him in what he lays down for the Rule of proceeding in theſe Controverſies.

[*The Word of God*, ſaith he, *is the moſt proper*
Chap. 4. *medium, with ſound Reaſon, to judge of the power of*
P. 49,50. *Spirits and Devils by.*——And again, *That the Scriptures and ſound Reaſon are the only true and proper Medium to decide theſe Controverſies by, is moſt undeniably apparent, becauſe God is a Spirit, and the inviſible God, and therefore beſt knows the nature and power of the ſpiritual and inviſible world, and, being the God of truth, can and doth inform us.*—*Nay he is the Father of Spirits, and therefore truly knows, and can and doth teach us their Natures, Offices and Operations.*—And again, *The Scriptures and ſound Reaſon are the moſt fit Medium to determine theſe things by.*]

Particu-

Particularly he speaks of the Humane Soul, Angels, and Devils.

1. *The Word of God*, saith he, *doth particularly teach us the state and condition of Souls after death, that they shall be like the Angels in Heaven, and all other things necessary to move and draw us to believe the immortal existence of Souls.* — Pa. 44, 45.

2. *Hath not God in the holy Scriptures amply and plainly laid down the state of the other world, in describing to us such a numerous Company of Seraphims and Cherubims, Angels and Arch-Angels, with their several Orders, Offices, Ministries, and Employments?* — Ibid.

3. *The Scriptures do fully and abundantly inform us of the Devil's spiritual and invisible power, and against the same declare unto us the whole Armour of God, with which we ought to be furnished, as the Apostle saith*, Ephes. 6. Pag. 47.

Now that which I purpose to observe and examine, is chiefly this, how consistent our Author is to himself; and how well he hath acquitted him, according to these Rules and Measures, in his Discourses of Angels and Spirits. And that so far only, as I apprehend my self concern'd by some things which I have asserted and declared in the precedent Treatise.

I have suggested in the Epistle Dedicatory, that *the general dis-belief of Spirits may well be thought an Introduction to all manner of Irreligion and Profaneness*; which brings me in part under that condemnation, wherein he involves both Dr. *Casaubon* and Mr. *Glanvil*; The one for saying, [*One prime foundation of Atheism, as by many ancient and late is observed, being the not belief of Spiritual Beings*—] The other for affirming, [*Those that will not bluntly say, there is no God; content themselves for a fair step and introduction, to deny there are Spirits.*—] In opposition to whom he asserts, *that the* *The Denyal of Spirits a step to Atheism.* Chap. 3. p. 37.

P. 38, 39. *the denying of the Existence of Spirits doth not infer the denying of the Being of God; because God might be without them; and God was before them; and the Sadducees believed a God, allowing of the Books of* Moses, *&c.* as he discourseth more at large.

Now this formal arguing of his, as I conceive, is weak and trifling. For (to say nothing, that such Ethical propositions, as these should not be scann'd over-rigidly, but construed sometimes, *cum grano salis*, as holding ἐπὶ τὸ πολύ,) However there might be a God, though there were neither Angels nor Devils in *rerum naturâ*, yet those that deny in general the being of Spirits, do therein implicitly impugn the being of God, who is a Spirit, whether themselves know and consider it, or no.

And, as some have justified the Truth of that Royal Maxime, [No Bishop, No King] against them who would prove, (in like manner as this Author pleads) that there is no necessary and immediate connexion of the terms, Bishop and King; or no essential dependence of King upon Bishop; because nevertheless they, that have opposed Bishops in the Church, have been generally also against a King in the State; and the same Antimonarchical principle inclines them to oppose both; so may we answer here; and 'tis to be observed, among our modern Atheists and Sadducees especially, that their antipathy and aversation, as to the notion and being of Spirits universally, hath carried them on (and naturally doth so) to the dethroning of God, the Supreme Spirit, and Father of Spirits.

Ibid. And although, as he farther saith, *God had been God, though he had not been Creator; or there might be a God, though there were no Creation.* — [Such a God as *Epicurus* and his Followers, *ad vitandam*

vitandam invidiam, acknowledg] yet should not I question to tax that person with real Atheism, who denies a God under that notion, as the ἀρχὴ ἀρχῶν, the first cause of all things, the Maker and Governor of the World; especially, since the Apostle hath taught us, that *The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead, so that they* [even the Heathen] *are without excuse.* Rom. 1. 20.

Those persons certainly (suppose we never so charitably, as *Salvian* saith of the *Arrians*, that they may *bono animo errare*) contribute very much towards the countenancing and support of Atheism among men, who banish the belief of Incorporeal Beings out of the World as mere jargon, and a thing, which no man whatever he talks, can possibly understand.

And though I am far enough from insinuating this Author to be such an one; since he openly professeth his belief of God, the humane Soul, Angels and Devils, and of all the holy Scripture which declareth these things to our faith; and because there are some, who by the goodness of their nature, and prevalence of some better principles, may not be effectually and in practice, what otherwise certain evil tenets would incline them to be: Many are too dull and stupid to understand or consider of the fatal and pernicious consequences of their own Opinions; and others are too vertuously qualified, to be influenced by them; Yet it may not be amiss for him seriously to reflect and weigh within himself, what a bad use others at least may make of such assertions of his, as these are that follow.

Dangerous Positions of Mr. W. against the Idea of a Spirit, and of God. P. 198.

There is no common notion, saith he, *of a spiritual and immaterial Being in all or any man.* —— And again confidently, *We*

Ibid. *We aſſert, that our faculties, or cognitive Powers (how far ſoever ſome would magnifie and extol them) have not the power of underſtanding Beings, that are ſimply and abſolutely immaterial and incorporeal.*—And again,

P. 207. *Thoſe that pretend Angels are merely incorporeal, muſt needs err, and put force upon their own faculties, which cannot conceive a thing, that is not continuate and corporeal.*

Now if no man have, or can have, the notion of a ſpiritual and immaterial Being; if our cognitive powers cannot underſtand it; if our faculties cannot conceive of it; what, I pray, will become of the Being of God in the World, as a Spirit, and the Father of Spirits? How ready is every one to diſcard, what he cannot frame a notion of, what he cannot poſſibly conceive or underſtand? Nay, how ſhould his mind ever entertain, or aſſent to it? And we muſt needs infer, upon this ſuppoſal, that he who profeſſeth, God is a Spirit, as our Author doth, makes of him only [*nomen inane*] a bare and empty name, gives him an inſignificant attribute, and believes and ſpeaks, he knows not what.

But then farther our Author excepts againſt the Idea of God in particular.

P. 201. *God in his own nature being infinite and incomprehenſible, there can be no true and adequate notion of him.* — And again,

Ibid. — *Much more muſt the being of God, which is infinite and incomprehenſible, which are attributes incommunicable, be utterly inconceivable to any of our faculties.*

Let him go now and diſpute the caſe with the Apoſtle Saint *Paul*, Rom. 1. 20, 21, *&c. That which may be known of God is manifeſt in them*, [even the Gentiles] *for God hath ſhewed unto them*, [ἐφανέρωσεν.] And this τὸ γνωστὸν τοῦ θεοῦ, which he ſaith,

saith to be φανερὸν ἐν αὐτοῖς, is no other than the τὰ ἀόρατα αὐτοῦ, *The invisible things of God*, which I mention'd before, *even his eternal power and Godhead*; And these too are so far said to be manifested to them, as to leave them *without excuse or apology*; For *not glorifying him as God*, [even the invisible God] *but changing the glory of the incorruptible God into an Image made like to corruptible man, &c.* — *i. e.* a corporeal Image. Which, if I mistake not, sufficiently includes incorporeity among the rest in the Idea to be had of him. — And here I call to mind two notable sayings of the Fathers, worthy to be written in Letters of Gold. The one of Saint *Cyprian*, of the Vanity of Idols, *Hæc est summa delicti, nolle agnoscere, quem ignorare non possis.* The other of *Lactantius*, who is a strenuous Asserter of Religion's being the chief property and distinction of man from the Beasts; *Quam sibi veniam sperare possunt impietatis suæ, qui non agnoscunt cultum ejus, quem prorsus ignorari ab homine fas non est?*

This Gentleman should do well to consider better, that it is one thing, to conceive, that there is such a Being, whose perfections we cannot fathom; and another, fully and adequately to comprehend him; one thing to conceive truly, and another to understand adequately; for there is somewhat incomprehensible to us in the nature and essence of all things else, as well as God's, and we may every-where almost write Mystery, and Ὦ βάθος! and ἀκατάληπτον.

It is the commendation, I think, of the Idea or Notion of God in our Souls, if it be such for perfection, as, had it not been implanted within us, we could scarce collect our selves from any thing without.

But, whatever there be in that, I would gladly

ly know, if this All-perfect, Infinite and Incomprehensible Being, [Πάντων ἀκρότης, as *Simplicius* well stiles him] is utterly unconceivable to any of our faculties, how he or any other comes to believe and assert the Divine Nature to be thus Infinite and Incomprehensible in all Perfections; or, how there can be an obligation upon others to believe and profess, what is utterly unconceiveable.

In c. 21. *Epict.* Enchirid.

And now I pass on to what he discourseth of the Nature of Angels.

Self-Study and reflection the right and ready Method to the Notion of Spirits.

I have endeavour'd in the Treatise of Angels, to give as plain, familiar and useful a description, as I could, of the notion of Spirits, from a serious reflection made upon our own Soul or Spirit, *Ch.* 2. *Sect.* 1. and represented them by such attributes, as I conceive most proper and characteristical. The Delphick Oracle Γνῶθι σεαυτὸν, which sends us to study our selves, directs us certainly to the readiest course of natural, as well as Moral Philosophy; and the genuine knowledg of the little World of Man is the best preparative for the understanding of the greater, and him, that made both.

P. 199.

Our Author grants, that *All substances are known by their properties and Modifications.* If then we can find out any such properties or attributes, as are no ways agreeable unto matter, we have sufficiently the notion of a Spirit, that is, an immaterial or incorporeal Being. And such we may be satisfied of by inspection made into our selves. —Were there no other but those two powers, we may every one be conscious of; a power, I mean, of reflecting upon our own thoughts, and a power of moving and determining our own wills, as well as bodies; this ἑαυταυτοψία, if I may so speak, and αὐτοκινησία, or, αὐτεξούσιον, (the

root

root and foundation of all morality) is altogether incompetent unto Matter. For where is there any thing of Matter, that can poſſibly reflect upon its individual ſelf, or freely move it ſelf? Thoſe who own nothing in the World but Body, muſt baniſh Conſcience and ſubſcribe to Fatal neceſſity, *&c.* It is confeſs'd, when we have ſum'd up all, that we know but very little of any thing; and may have Senſe enough of our own Imperfection and Ignorance to keep us humble: Yet, ſince we know ſo little, we had not need to make that little leſs; and 'tis ſufficient, I ſhould think, that we know as much (or rather more) of Spirit, as we do of Body. And of Body our Author himſelf tells us, over and over; *The Intrinſick Nature of Body as ſuch is utterly unknown to us.* ——— *It's Internal Nature*, quatenus Corpus, *is utterly unknown* —— and again— *We know not the Intrinſick Nature of Body*:—— And yet but a little before he had ſaid,— *We muſt with all the whole company of the learned aſſign Extenſion to be the True and Genuine Character, or Characteriſtical Property, as he elſe-where phraſeth it, of Body.* ——— And, if this be yielded, what ſhould reaſonably be deſired more, when himſelf confeſſeth, that *All Subſtances are known by their properties and modifications? as I even now obſerved.* P. 203] P. 200]

I will not ſtay to diſpute the point farther, or to examine, whether that wonderful Body, as he calls it, *Image or Idolum in a Mirrour or Looking-Glaſs, be as really a Body as any in the Univerſe*, as he affirms. Let him admire and play, as he pleaſe, with his own Shadow. P. 203] 204.

Maſter W's contradictions both about Body and Spirit.

But this I obſerve, that Contradictions ſeem frequently to lie in his Head together, (if we may gueſs at what was there, by that which drops from his Pen) as if he were really ἀνὴρ δίλογος,

partaker of two diſtinct and contrary Souls, [in another Senſe than St. *James* uſeth the word, which we Engliſh *double-minded*, *ch.* 1. 8. or Dr. *Willis* phyſically defends the thing]. For my part I am no ways able to reconcile his.

De animâ Brutorum c. 7.

Thus we find him thwarting of himſelf, both about Body and Spirits.

As to Body, beſides what I have already noted, he tells us,

P. 205. —— *Penetration of Bodies is ſimply unintelligible and impoſſible to conceive* — as certainly it is. And yet we have him afterwards very favourable and yielding to his moſt admired *Helmont*'s Penetration of Dimenſions —— *The Arguments*, ſaith he, *that he bringeth to prove Penetration of Dimenſions to be in Nature, or ſomething equivalent thereunto, ſeem to be ſtrong and convincing.* — There may, it ſeems, be convincing Arguments with him for what is ſimply unintelligible and impoſſible to conceive, or equivalent thereunto.

P. 255, 256, &c.

But then, as to Spirits, which is the ſubject I am chiefly concern'd about, I fix eſpecially upon his tenth Chapter, and ſhall make the charge of Contradictions abundantly good, as I paſs along in the examining of certain Periods of it, compared with what he there, or elſewhere, offereth diſperſedly in his Book.

The humane Soul excluded by him from this diſquiſition about Angels for three pretended reaſons.

In the handling this point, ſaith he, *of the corporeity or incorporeity of Angels, we do here, once for all, exclude and except forth of our diſcourſe and arguments the humane and rational Soul, as not at all to be comprized in theſe limits. And that eſpecially for theſe reaſons.* 1. *Becauſe the humane Soul had a peculiar kind of Creation, differing from the Creation of other things, as appeareth in the words of the Text*, Gen. 2. 7. *And the Lord God formed man of the Duſt of the Ground, and breathed into him the*

P. 202.

Breath

Breath of Life, and Man became a living Soul. Upon which the Note of Tremellius *and* Junius *is, Anima vero hominis ſpiritale quiddam eſt & Divinum.* That note of theirs he gives more at large, *Ch.* 16. *Ut clarius appareat diſcrimen inter animam hominis & reliquorum animantium: horum enim anima ex eadem materia provenerunt, unde corpora habebant; illius vero anima ſpiritale quiddam & divinum.* 2. *Becauſe I find* Solomon, *the wiſeſt of men, making this queſtion,* Who knoweth the Spirit of Man, that goeth upward; and the Spirit of the Beaſt, that goeth downward to the Earth? *Eccleſ.* 3. 21. 3. *Becauſe it is ſafer to believe the nature of the Soul to be according to the Analogy of Faith, and the concurrent opinion of the Learned, than to ſift ſuch a deep queſtion by our weak underſtanding and reaſon.* P. 314.

Now it is, to my apprehenſion, extremely unreaſonable, that in the entrance of this enquiry the Soul of Man ſhould be exempted from it; and ſeems like the odd practice of cunning men at Law, who ſecure ſuch as are like to give in a caſting evidence againſt their Cauſe. For it is manifeſt enough, that Angels are a ſort of Beings ſuperiour unto the humane Soul, as I have ſhewn in the foregoing Treatiſe, *Ch.* 1. *Sect.* 2. *This method of procedure unreaſonable.*

If then it be apparent and undeniable, (as I ſhall make good anon from this Author's conceſſions) that the Soul of Man is truly incorporeal; the conviction and evidence from hence, as to Angels, will be as great as can be deſired; to which purpoſe I have alſo reaſoned, *Ch.* 2. *Sect.* 1.

And, if it be certainly true, that we can conceive ſuch a ſpiritual Being, as the humane Soul is granted by him to be; it will then be utterly falſe, that an immaterial Being is utterly unconceiveable by us, as he aſſerts.

I have quoted this saying from him already, but shall take occasion once more to repete it, together with the proof, such as it is, which he tenders for it.

p. 207. *Those that pretend*, saith he, *that Angels are meerly incorporeal, must needs err, and put force upon their own faculties, which cannot conceive a thing, that is not continuate and corporeal.*

Now this conclusion or inference of his he grounds upon a School-Maxime, as he tells us, thus,

p. 206. *Imaginatio non transcendit continuum. And this*, saith he, *if we perpend it seriously, is a most certain and transcendent truth, for when we come to cogitate and conceive of a thing, we cannot apprehend it otherwise, than as continuate and corporeal.*

Master W. *confounds Imagination and Intellect, which elsewhere he knew well to distinguish.* p. 204.

In which discourse he grosly confounds Imagination and Intellect together, as if they were one and the same thing; and we could not cogitate, apprehend and conceive that at all, which we cannot imagine or draw a Picture of in our phansie. An assertion, which argues somewhat of a stupified understanding. He himself hath else-where better distinguished, *It is one thing*, saith he, *truly to understand, and another thing to imagine or fancie.* And he had learn't as much, as he tells us, had he but *seriously perpended it here*, from the learned Doctor *Willis*, *De animâ Brutorum*, in these words which he cites with commendation out of him.

p. 317. *— Intellect and Imagination are not wont to agree in many things.—*] And again, *In man there is a double cognitive power, to wit, the Intellect and Imagination. So there is a double appetite, the Will preceeding from the Intellect, which is the Page or Servant of the rational Soul, and the sensitive appetite, which cohereing to the Imagination is said to be the*

Ibid.

Hands,

Hands, or Procuratrix, of the corporeal Soul.

Imagination then is a ſenſitive and corporeal faculty, and therefore no wonder, if it cannot *tranſcendere continuum*; but Underſtanding or Intellect a rational and incorporeal power, and therefore able to conceive and apprehend things like it-ſelf. The Objects as well as Acts, of the one and other, are vaſtly different. Though the neer and intimate union of our Souls to theſe Bodies of Earth wherein they dwell, makes it difficult for us to abſtract our thoughts altogether from ſenſible and corporeal Images — *In quo nihil eſt difficilius, quam à conſuetudine oculorum aciem mentis abducere*, as *Balbus* in *Cicero* hath it. Yet, difficult though it be, 'tis not impoſſible, but the dayly experience of contemplative minds. Every faculty is concern'd in its proper object, and to be imployed about it: The Eye for ſeeing, the Ear for hearing; the Palate for taſting, *&c.* So among the external ſenſes. And ſo in like manner it is with the internal powers: The Fanſie is for imagining, and the Intellect for abſtract thinking or conceiving, even what we cannot imagin; Metaphyſical, Logical, Moral Univerſal Verities, *rationes veri & falſi, boni & mali*, God and Divine things, — *&c.* We may as well taſte Light and Colours, and ſee Sounds, as imagine a Spirit; but yet for all that we may think and conceive of it. I will diſmiſs this with the words of *Max. Tyrius*, νῦς νοητὰ ὁρᾷ, καὶ νοητῶν ἀκούει· καὶ διαφέρει νοητὸν αἰσθητοῦ, ὅσον νῦς αἰσθήσεως.

De Nat. Deorum, l. 2.

Diſſert. 1.

Maſter W. *aſſerts the Incorporeity of the humane Soul.*

And now I will ſhew, as I promiſed, that our Author had ſome notion of an incorporeal Being, becauſe he plainly and often aſſerts the reaſonable or humane Soul to be ſuch.

The Rational and immortal Soul he owns expreſly to be a Spirit, quoting that of our bleſſed

p. 314. Saviour for it, *Father into thy hands I commend my Spirit.* — *An incorporeal ſubſtance, and therefore*
p. 315. *immortal*, ſaith he out of *Gaſſendus*. And ſo he expounds that Text of Saint *Paul*, 1 *Theſ.* 5. 23.
p. 316. which makes the *whole* of man to conſiſt *in Spirit, Soul and Body. The Spirit, that is*, ſaith he, *the rational mind.* And he well approves of Doctor
p. 317. *Willis* his arguments and proofs for two diſtinct Souls in man, *The one ſenſitive and corporeal, and the other rational and incorporeal.*

p. 318. Nay, ſaith he, *The Soul by the unanimous conſent of all men is a ſpiritual and pure, immaterial and incorporeal ſubſtance.* And,

Ibid. *It is manifeſt by divine Authority, that the Spirit, that is, the rational immortal and incorporeal Soul, doth return to God, and exiſt eternally.* — And again,

p. 320. *It is moſt evident, that there are not only three eſſential and diſtinct parts in man, as the groſs Body conſiſting of Earth and Water, which at Death returns to Earth again; the ſenſitive and corporeal Soul or Aſtral Spirit, (as he calls it) conſiſting of Fire and Air, that at death wandreth in the Air, or neer the Body; and the immortal and incorporeal Soul, that immediately returns to God, that gave it; But alſo, that after death they all three exiſt ſeparately; the Soul in immortality, and the Body in the Earth, though ſoon conſuming, and the Aſtral Spirit wandring in the Air, and without doubt doth make theſe ſtrange Apparitions and Bleedings.* ——

We have then here a notion, a manifeſt and moſt evident notion, and that, as he ſaith, by the univerſal conſent of all Men, as well as Divine Authority, of a ſpiritual and pure, immaterial and incorporeal ſubſtance, and that exiſting ſeparately and by it ſelf in immortality, which is the thing he ſaid our faculties cannot conceive of.

And

And this, I suppose, whatever is pretended, was the principal inducement to his excepting so sollicitously the humane and rational Soul from his intended discourse of the corporeity of Angels.

An Examination of his three Reasons for excepting the humane Soul from this enquiry.

But we will view his three Reasons, alledged for this Exception, more distinctly, as they lie in order.

Of his first Reason.

First, saith he, *because the humane Soul had a peculiar kind of Creation differing from the Creation of other things, as appeareth in the words of the Text*, Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into him the breath of Life, and Man became a living Soul. Upon which the Note of *Tremellius* and *Junius* is, *Anima verò hominis spiritale quiddam est & divinum.* Or more at large, as he cites it, p. 314. Thus in English, *That the difference between Man and other Animals might appear more clearly: for the Souls of these came out of the same matter, from whence they had their Bodies, but his Soul was a certain Spiritual and Divine thing.*

Now it is evident, upon first sight, that *Tremellius* and *Junius* here [for I take his word for the Quotation, not meeting with it in their Notes on the place] did not intend to lay down any difference between the creation of the Soul of Man, and of Angels, [which alone would serve his purpose] but of Man and other Animals only, produced out of matter. And therefore this could not be a reason for excepting the humane Soul from the dispute of Angels.

But yet it may be worth the while to stay a little upon the Text referr'd to, for our better acquaintance with our selves, and so a greater preparedness for the conception of material and immortal substances.

[A ſhort Comment upon Gen. 2. 7. concerning Man's Original.]

The Lord God, ſaith the Text, *formed man of the duſt of the ground, and breathed into his Noſtrils the breath of life, and man became a living Soul.*—— His Body made of Earth, but his Soul the Breath of God.

Horat. —*Divinæ particula Auræ.*

We muſt not underſtand it groſly; for ſo Breath is not attributable unto God, who is a ſimple and perfect Spirit; but, Θεοπρεπῶς, as a figurative expreſſion of God's communicating unto Man that inward Principle, whereby he lives and acts, not only in common with, but in a degree above other Animals. *Vatablus* therefore renders it by [*injecerat, ſive immiſerat*] *He put or conveyed into his body a vital Spirit.* And ſo *Junius* and *Tremellius*, in their Notes upon the place tell us, [*humanitus dictum, pro eo, quod ex virtute ſui æterni ſpiritûs, &c.*] *It is ſpoken after the manner of men; and the meaning is this, that by vertue of his Eternal Spirit, without any Elementary matter, he inſpired a Vital Soul (which is by nature a ſimple form) into that Elementary Body, that it might uſe as an Inſtrument.* And Man became a living Soul] *that is, ſay they,* [quum virtute Dei fuit anima corpori adunata in unitatem perſonæ, *&c.*] *when by the power of God the Soul was thus united to the body in one perſon, the Earthy Statue became indued with life, and was reckoned a principal ſpecies of Animals.*—— To a like purpoſe ſaith *Clarius*, *The Souls of other living Creatures were* [de materiâ eductæ] *brought forth of matter.* Gen. 1. 20, 21. Let the waters bring forth the moving Creature, that hath life, and let the Earth bring forth the living Creature after his kind. *But the Soul of Man was* [foris inſpirata] *from God immediately.* And thus much

Job

Job also acknowledgeth; *The Spirit of God*, saith he, *hath made me, and the breath of the Almighty hath given me life*, ——Ch. 33. 4.

The Learned *P. Fagius* takes notice of three things in the Text of *Moses*, which do conclude the Immortality of the Soul of Man.

I. Insufflatio illa Dei.] *This Inspiration from God spoken of: For he that breaths into another, contributes unto him* [aliquid de suo] *somewhat of his own: And therefore*, saith he, *when our B. Saviour would communicate his Spirit to his Disciples, he did it with Insufflation, breathing on them, thereby to signifie*, se Divinum & de suo quiddam illis contribuere.

II. *The* Original *word* Nischmath, *which we render Breath, or Spirit, derived from* שמים *Heaven, imports somewhat Divine and Celestial.*

III. *The word* Hajim *added to it, sounds plurally* [spiraculum vitarum] *the breath of lives.* [Non simpliciter vitam, sed longævam significat] *a long and continuing life*; *or, as some will have it, being of the dual number*, [præsentis & futuri sæculi vitam] *the life of this and the other world:* Or, if I may add a farther conjecture, both the rational and sensitive life.

What is here declared by *Moses* of Man's Origination, was notably emblem'd out in the Fable of *Prometheus*, which is by interpretation Providence: where the Body is said to have been [*è molli luto*] of soft and yielding Clay. [And such we must suppose the dust of the Earth in *Genesis*, Earth temper'd and prepared with moisture, *è pulvere sub. jam macerato ac temperato imbre qui deciderat. q. d. ex massâ quadam terræ madefactâ*, as *Vatablus* hath it] but the Soul [*ignis de Cælo*] a fire or spark taken from Heaven.

And agreeable to this first Production of Man is

is the deſcription which *Solomon* gives us of his diſſolution, *Eccleſ.* 12. 7. [whereof I have ſpoken in the foregoing Treatiſe, comparing it with *Phocylides* and *Lucretius*, *Ch.* 11. §. 1.] from whence we learn, ſaith *Druſius*, how far this wiſe-man was from their Hereſie, who think that the Soul of man is mortal, and doth *unà cum corpore interire*, periſh with the body. A Note I ſhall have occaſion to make farther uſe of by and by. And *Elihu* in the Book of *Job* phraſeth man's diſſolution much like *Solomon*, *If he* [i. e. *God*] *gather unto himſelf his ſpirit and breath, all fleſh ſhall periſh together, and man ſhall turn again to his duſt.*— But enough of this digreſſion.

Of his ſecond Reaſon.

I proceed to our Author's ſecond Reaſon: (2) ſaith he, *becauſe I find* Solomon, *the wiſeſt man, making this Queſtion*, Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the Earth? *Eccleſ.* 3. 21.]

How well now doth this ſecond Reaſon hit and accord with the firſt! There he told us, from *Junius* and *Tremellius*, the plain diſtinction between the ſpirit of man, and the ſouls of other Animals, as a more Divine Being; and here he ſtarts forthwith upon it a ſceptical doubt or queſtion out of *Eccleſiaſtes*, that ſeems plainly to confound both together: And he ſets it off too with the commendation of *Solomon*'s Eximious Wiſdom; as if he had given us in it the inward ſenſe of his own wiſely-ſearching mind. We had need of good aſſurance of our Authors right belief in this matter, to conſtrue his meaning in this alledgment.

P. 105.

It were ſeaſonable here to immind him of his own ſaying in another caſe. [*It is a very froward and perverſe way of arguing, to make one place of Scripture*

to

to clash with another.] And to bring into his memory one of his Rules for the interpretation of H. Scripture. [*That there be a due comparing of the Antecedents and Consequents in the Context; that the purpose, scope, theme, arguments, disposition and method may be perfectly and maturely considered; otherwise by the slighting or omitting any one of these particular points, the whole place may be mistaken, and an errour easily fallen into.*] P. 137.

Turpe est doctori.——

According to this good Rule therefore I will endeavour an Explication of this Text of *Solomon*'s, which the Friends of Atheism, Epicurism, and Profaneness are fond enough of, and our Author, it seems, leaves them to chew the Cud upon. The entire period runs thus:

An Explication and Vindication of *Eccles.* 3. 18-21. from the Atheistical and Profane.

[*I said in my heart, concerning the state of the sons of men, that God might manifest them, and that they might see that they themselves are beasts: For that which befalleth the sons of men, befalleth the beasts; even one thing befalleth them. As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preheminence above a beast, for all is vanity. All go unto one place: All are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the Earth?* ——]

These words now, at the reading of them, may be thought by some to herd Man absolutely, as a Fellow-commoner, among the Beasts. But if we duly consider them, together with the Context, and the several constructions which they admit of otherwise, we shall be able to satisfie our selves and others to the contrary.

The wise *Solomon*, in the Verses immediately prece-

precedent to this diſcourſe, rationally infers a future Judgment of God from the irregularities and diſorders apparent in Humane Judicatories. Verſ. 16, 17. *I ſaw under the Sun the place of Judgment, that wickedneſs was there; and the place of Righteouſneſs, that iniquity was there. I ſaid in my heart, God ſhall judge the righteous and the wicked: For there is a time there for every purpoſe, and for every work.* Now what can be more directly croſs and deſtructive to this Pious Inference of a Judgment to come, which ſhall rectifie and ſet ſtreight the enormities of Earthly Tribunals, than an Opinion, that Men are as the Beaſts, and ſo are not accountable for what they do, or end their accounts with this preſent life; and therefore need not at all trouble themſelves with the forethoughts and fears, becauſe they are not in a capacity of being call'd to a future reckoning: What I ſay can be more contradictory to his Religious ſcope and purpoſe than this? — Some other ſenſe then we muſt of neceſſity fix upon.

Junius and *Tremellius* (whom I the rather mention for our Author's ſake) tell us, that the Wiſe Man having before expreſs'd a true account and judgment upon thoſe oppreſſions, confuſions and diſorders which he had obſerved under the Sun, doth here ſubjoyn [*judicium ex ſenſu carnis profectum*] another-guiſe ſentence or opinion ariſing from Carnal Senſe: And this whole period, ſay they, is [*Narratio carnalis diſceptationis ac judicii*] *a Declaration of Carnal Reaſon only in the caſe.*—— Thus therefore they read the words [*Dixeram ego cum animo meo ſecundum rationem humanam*—] *I ſaid with my heart, according to humane reaſoning thus and thus.*———And then of the 21 Verſ. particularly they add, [*Ironica confutatio, quâ utitur caro adverſus piam doctrinam de differentiâ inter animas,*

mas, & eventu ex morte] *It is an Ironical or Mock-confutation, which the Flesh useth against the pious Doctrine of the difference between Souls, and that which follows upon death.* q. d. *I hear I know not what whisper'd of the substance of Man's Soul, that it is heavenly, and that it goes to Heaven at death: And on the other side, that the soul of beasts is a certain Earthy faculty, so adhering unto body, that it cannot be separated without it's own destruction. But who, I wonder, hath seen the one or other, either or both of these? It is a more certain course therefore to pass a judgment of both from those common facts and events which are before our eyes.*——Thus far they.

And this also is the perswasion of *Munster*, that these things are here spoken [*secundum stultam opinionem pecuinorum hominum*] *according to the foolish opinion of bruitish men, who conceit that the whole Man doth perish by death, as other Animals*, and therefore repute it the chiefest happiness to increase themselves in all voluptuousness, while they live, seeking their portion in this life only: To which purpose also it follows immediately, by way of inference, Vers. 22. *Wherefore I perceive that there is nothing better, than that a man should rejoyce in his own works, for that is his portion; for who shall bring him to see what shall be after him?*

As the Apostle reasons in behalf of a future state—— 1 Cor. 15. 30, 32. *Why stand we in jeopardy every hour?* &c. *Let us eat and drink, for to morrow we die.*—— The right *Epicurean* reasoning here in *Ecclesiastes*, *Ede, bibe, lude, post mortem nulla voluptas.*——But S. *Paul* adds a peculiar Caution against it, as dangerous kind of talk, whatever wisdom some think in it, Vers. 33. *Be not deceived*, saith he, *evil communications corrupt good manners.*

The Learned *Grotius* too gives us in effect a like

like gloſs upon this period. [*Contra illam cogitationem de judicio futuri ævi, de quâ Sermo præceſſit, alia mihi cogitatio ſuborta eſt*, &c.] *Againſt that meditation of judgment in the world to come, of which the words before made mention, another thought roſe in my mind, that God doth permit men thus to live together,* [ferino more] *in the manner of beaſts, thereby the better to declare and ſhew, that men are as the beaſts. And to this thought in his mind, ſaith* Grotius, *he adds it's Arguments.* —— But then on the 21 Verſ. he paraphraſeth thus; Who knoweth the ſpirit of man that goeth upward?] *whether it abide and remain as a thing Celeſtial?* And the ſpirit of the beaſt that goeth downward to the Earth?] *whether it periſh as the body that is laid under ground?* —— And his Note upon it is, *That Man by his meer Natural Reaſon* [ſolâ nativâ ratione] *hath no evident certainty about this matter; and the doubts, ſaith he, of* Socrates, Tully, *and* Seneca, *ſhew as much.* —— They had not, I confeſs, the compleat aſſurance vouchſafed us by the help of a Diviner Revelation, *which hath brought Life and Immortality to light:* But yet we find in them, even in their ſtate of darkneſs, ſuch ſtrength of Reaſon and Argument ſometimes urged, that might well lay the Foundation of a greater confidence than at other times they diſcovered. And *Simplicius*, as I remember, acquaints us, that *Socrates* ſpent the time immediately before his death [the ſeaſon of greateſt Tryal] in diſcourſing ſtrenuouſly of the Immortality of the Soul, and recommending a Philoſophical preparation for another life.

Vatablus lets us underſtand, that ſome read the Words thus. [‘*Æſtimavi autem in animo meo conditionem hominum, &c.*] ‘I have weighed in my ‘mind the condition of Men, how God made them ‘moſt

'moſt excellent, and yet they may ſeem, or one 'would think that ſaw them, that they are Beaſts 'to themſelves, in their own Judgment, as the 'Beaſts; *q. d.* ſo great Ignorance nevertheleſs doth 'rule in Mens Hearts that they ſeem not to differ 'from the Beaſts.

That therefore of the Pſalmiſt is by ſome accommodated to this place, *Man being in Honour without underſtanding becometh like the Beaſts that periſh.* Now therefore, though he was made to be Immortal, he is excuſed no more from Death, than other Creatures. *Druſius.*——And ſo poſſibly, when the Wiſe-man ſaith, *Who knoweth the Spirit of Man, that goeth upward, &c.* By Spirit here may be meant [ἀναπνοὴ, *aura vitalis, aer ſpirabilis,*] the Vital Breath, in which ſenſe we ſay [*Spiritum accipere & reddere.*] And this Spirit or Breath may be ſaid to go [upward or downward] according to the different poſiture of the Body of Man and Beaſt, the one with his countenance erect, the other inclined to the Earth.

Pronaque cum ſpectant animalia cætera terram, *Ovid.* Met.
Os homini ſublime dedit, cœlumque tueri, &c.

But if we take *Spirit* here for the Soul it ſelf, we may render [*Quis novit?*] with *Druſius*, by [*pauci noverunt*] or, with *Clarius*, [*Quam rarus eſt, qui interim id novit?*] 'How few know the diffe-'rence between the Spirit of Man and that of 'the Beaſt? As, when the ſame Wiſeman ſaith elſewhere, *A vertuous woman who can find?* his meaning is not, that ſuch an one is not at all to be found, but [*rara eſt inventu*] ſhe is hard to be found; as the good and wiſe have been in all ages—— *rari nantes in gurgite vaſto.* So here, [*tantum ſciunt ſapientes, & qui ab illis didicerunt,*]

'non:

'none but the wiſe and ſuch as have learn't of them ken the difference. Or rather thus, [*Quis novit?*] *Scilicet eventis communibus? nam inde diſcerni nequit ſpiritus hominis à ſpiritu beſtiarum.*] 'Who that looks only upon common events; 'who, that keeps only to the viſible effects, ordi- 'narily taken notice of at the death of either, 'can underſtand the difference? —

And yet notwithſtanding all this a wide difference there is. When Man's breath goeth forth and he giveth up the Ghoſt, his Soul or Spirit doth undeniably *return unto God that gave it*; as this Wiſeman plainly aſſerts afterwards, *Ch.* 12. 7. to God to be judged, [μετὰ δὲ τοῦτο κρίσις, *Heb.* 9. 27.] And ſuch a *judgment* he had ſpoken of immediately before this period, *Ver.* 17. which could not poſſibly be, if Man died, as the Beaſts, and his Soul periſhed with his Body.

So that by the help of our Author's wholſome rule, comparing the words of *Solomon* with their Antecedents and Conſequents, we may be able to vindicate this wiſeſt of men from an imputation of ſiding with ſenſual Fools and Epicures in the matter before us. And the Rule preſcribed hath this real commendation, that it hath long ſince been given. *Qui non advertit quod ſuprà & infrà eſt in ſacris libris, pervertit verba Dei viventis.*

To conclude this ſubject. It is lively repreſented to us in the ſecond Chapter of the Book of *Wiſdome* as the ſpeech of the wicked and unwiſe. — 'The ungodly ſaid, reaſoning with 'themſelves, [*as we have found it in* Solomon] but 'not aright. Our life is ſhort and tedious, and 'in the death of man there is no remedy. — For 'we are born at all adventure, and we ſhall be 'hereafter as though we had never been: For the breath

'breath in our Noſtrils is a ſmoak, and a little 'ſpark in the moving of our heart, which being 'extinguiſhed, our body ſhall be turned into 'aſhes, and our ſpirit ſhall vaniſh as the ſoft air.— 'Come on therefore, let us enjoy the good things 'that are preſent——[Theſe are our only por-'tion] Let us oppreſs the poor righteous man.— 'Let our ſtrength be the Law of Juſtice, *&c.* 'Such things they did imagine, and were decei-'ved, for their own wickedneſs hath blinded 'them, Verſ. 21.—— And then in the next Chapter he ſpeaks excellently of the happineſs of good and godly men. 'The ſouls of the righteous are 'in the hand of God; [Father, into thy hands I 'commend my ſpirit] and there ſhall no torment 'touch them. In the ſight of the unwiſe they 'ſeemed to die, and their departure is taken for 'miſery, and their going from us to be utter de-'ſtruction: But they are in peace; for though 'they be puniſhed in the ſight of men, yet is their 'hope full of Immortality.

I have taken all this pains to ſhew, that the wiſeſt of men was not of the ſame opinion with theſe unwiſe and ungodly ones, but that he did act, or rather ſay their part only, and *ſub aliena perſona loqui*, without any deſign to aſſert or confirm what he moſt fully confutes.

And now I ſee not from hence any ſhew of Reaſon, why our Author ſhould except the Rational Soul or Spirit from his enquiry into the Nature of Angels.

I paſs on therefore to his third Reaſon, and will be briefer in all that remains, leſt my diſcourſe ſwell beyond the bounds I intended it.

'3. Saith he, becauſe it is ſafer to believe the 'Nature of the Soul to be according to the A-'nalogy of Faith, and the concurrent opinion of

Of his third Reaſon.

'the Learned, than to ſift ſuch a deep Queſtion 'by our weak underſtanding and reaſon.

I hope he is not of the opinion of *Atheo-Pol.* 'that Theology and Reaſon have two diſtinct 'and ſeparate Kingdoms, between which there is 'no commerce or affinity; *viz.* Reaſon, the King- 'dom of Truth, and *Sapience*; Theology, of Piety 'and Obedience only; and accordingly, that our 'Faith requires not *vera, ſed pia dogmata.* — But I rather conſtre this as an expreſſion of his tender- neſs and modeſty only.

Theol. Polit. c. 14 & 15.

And yet, as deep a Queſtion as this is, he tells us elſewhere, *The unanimous conſent of all men (which is more than the concurrent opinion of the Learned) hath agreed it*, as I ſhewed before; whatever become of *Solomon*'s *Who knoweth?* in the precedent Reaſon.

p. 318.

And we find him not ſo over-ſhy, as here he would ſeem, of ſifting ſome Queſtions of as deep Philoſophy to the full as this; ſuch as that, to- wards the cloſe of his Book, of the Aſtral Spirit, and the Efficacy of Charms by Aſtral Influences, *&c.*

But is it in good earneſt, a deeper enquiry to look into the nature of our own ſpirit, which we are moſt privy to, [*For who knoweth the things of a man, but the ſpirit of man which is in him?*] than to ſearch into the Nature of Angelical Spirits without us? Is not that Candle of the Lord, our weak Underſtanding and Reaſon, more like to diſcover ſomewhat within doors, than to admi- niſter any ſteady light abroad, where the ſtron- ger winds of uncertainty and oppoſition puff and blow about it?

Or laſtly, Is there not as much of the Analogy of Faith, and the concurrent opinion of the Learn- ed about the Angels, as about the Humane Soul?

I

I conclude therefore from the Premises, that there was no reason at all why he should thus, once for all, exclude and except forth the Humane and Rational Soul, as not to be comprized in the same limits with Angelical Spirits, unless this only, that it was like to prove unserviceable to his Cause, nay an irreconcileable Enemy to it.

Mr. W's Speculations about the Corporeity of Angels, and how he blunders in the stating of this Enquiry.

And so I come at length more directly to reflect upon what he discourseth of the Nature of Angels; which yet I should not at all have concern'd my self with, were not his Arguments level'd against their Incorporeity, as a thing utterly inconceiveable, which we can in no wise understand: or, if they proved no more but this, that Angels have certain Vehicles or Bodies joyned to them, as the Humane Soul hath, though of a more noble and refined sort; to which purpose I have also granted somewhat in the precedent Treatise, *Ch.* 11. §. 1.

But he seems to me confused in his own understanding about them, and therefore he shuffles, or blunders, in the stating of this Question; making it all one to prove, that Angels are Corporeal, and that they have Bodies or Vehicles joyned to them; whereas there is an apparent difference between these two, and the one may securely enough be granted, as by many it is, where the other is yet denied. Take his own words.

'As much, saith he, as we contend for, is p. 187.
'granted by Dr. *More*, in these words; [For I
'look upon Angels to be as truly a Compound
'Being, consisting of Soul and Body, as that of
'Men and Brutes——] And therefore, saith he, Ibid.
'they must needs have an *Internum* and *Externum*,
as the Learned and Christian Philosopher Doctor *Fludd* doth affirm, in these words: *Certum est igi-*

tur ineſſe ipſis (ſc. Angelis) aliud quod agit, aliud autem quod patitur; nec verò illud, ſecundum quod agunt, aliud quam actus eſſe poterit, qui forma dicitur; neque etiam illud, ſecundum quod patiuntur, eſt quicquam præter potentiam, hæc autem materia appellatur.

So much the leſs reaſon ſtill, ſay I, to exclude the Humane Soul from this Enquiry: But if this were all, he needed not to have taken ſo much pains about it, being done to his hands; or he might have ſpared at leaſt thoſe arguments, which prove ſomewhat more, if they prove any thing. He might have kept thoſe Arrows by him, which are ſhot beſides and beyond this Mark.

Ibid. ['Theſe Arguments do ſufficiently and evi-'dently prove, that Angels are either Corporeal, 'or have Bodies united to them, which is all one 'to our purpoſe, whether way ſoever it be ta-'ken.] And again,

p. 21? ['We have ſufficiently proved, *ſaith he*, that 'they are corporeal, that is, that they have Bo-'dies naturally united to them; and ſo have an '*Internum*, or moving power, and an *Externum*, 'or a part moved.

To me therefore he ſeems to hide himſelf only, and darken the buſineſs by thoſe terms of *ſimply and abſolutely incorporeal*, which are ſo uſual with him, and the only retreat he hath, upon occaſion, to betake himſelf unto.

The Critical point of the preſent Controverſie.

To be ſhort, that which I ſearch after, is the *Internum* in Angels, or *pars movens*, or *actus*, or *forma*, *illud quod agit*, in Dr. *Flud*'s Philoſophy, or the ſpiritual part of theſe compound Beings, or whatever Name he pleaſe to call it by, what that is: And if we can once find out that, as we have already the Humane Soul, incorporeal and capable of ſelf-ſubſiſting, what will become of that which he affirms ſo dogmatically, that our Faculties

ties cannot conceive of an incorporeal Being? —

But now let us ſee the ſcuffle, and how demonſtratively he lays about him.

1. 'Saith he, we lay it down for a moſt cer- p. 202.
'tain and granted truth, that God ſimply and
'abſolutely is only a moſt ſimple Spirit, in whom
'there is no corporeity, nor compoſition at all:
'And, what other things ſoever, are call'd or
'accounted Spirits, are but ſo in a relative and
'reſpective conſideration, and not in a ſimple and
'abſolute acceptation. And this is the unani-
'mous tenent of Fathers, School-men, and all o-
'ther Orthodox Divines, agreeing with the plain
'and clear words of Scripture, as, *God is a Spi-* *John* 4.24.
rit, and they that worſhip him muſt worſhip him in ſpirit and truth. And again, *Now the Lord is that Spirit.* — 2 *Cor.* 3. 17.

That God is a Spirit, (whatever ſome diſpute) is, I grant, affirmed in holy Scripture; and, that he is the moſt ſimple and excellent Spirit, I as readily believe. But it is no-where in our Bible ſaid, that God is the only Spirit; or that there are no other Spirits, but God. In the very ſame verſe, which aſſerts God to be a Spirit, we alſo are allowed a Spirit too, to ſerve and worſhip him in. And, if we once take the liberty to turn all other Spirits, ſo call'd, into Bodies; I doubt the Incorporeity of the Godhead will be hardly defenſible by it ſelf: Becauſe, though he be never ſo plainly and clearly named a Spirit in ſacred Writ, yet, for all that, according to our Author's reaſoning, he may be really corporeal, ſince other Beings, that are alſo ſtiled Spirits there, are avouched ſo to be.

God a moſt ſimple and abſolute ſpirit, but yet not the only Spirit.

But in truth a corporeal Deity, is a dull and ſtrange idea of that omniperfect Being; and the very next ſtep unto down-right Atheiſm, or the denial of him. For 'then he ſhould be di-

p. 207. 'visible, as our Author rightly notes, which he 'is not, nor can be, *&c.*

Πνεῦμα θεὸς ἐστιν — Nonnus in S. John 4.

Well, it is generally agreed among us, that God is a Spirit, a true Spirit, and the most perfect Spirit, and so absolutely of himself, necessarily-existent, increate, and independent; and most simply and purely such, without all manner of composition, so much as that Metaphysical one of *Actus & Potentia*, allowed by the Schools to Angels, being immutable.

Zanch. de oper. Dei par. 1. l. 2. c. 4.

It follows then from hence, [*Si Deus est animus* —] that we are able to conceive and frame a Notion of a most simple and pure Spirit, wherein there is no corporeity: For, otherwise, (as I have before mentioned) we affirm of God, we know not what; and that, which, for ought we understand, might be as well denied, as affirmed of him. But then, that there are no created and dependent Spirits properly so called, no incorporeal Beings in the Universe besides in a simple acceptation, but only so accounted in a relative and respective consideration, hath no evidence at all from hence.

p. 202. 2. 'Therefore, saith he, we shall lay down 'this following proposition, that Angels, being 'created Substances, are not simply and abso- 'lutely incorporeal; but if they be by any called 'or accounted Spirits, can but be in a Relative 'and respective sense, but that really and truly 'they are corporeal. And this we shall labour to 'make good, not only by shewing the absurdities of 'that Opinion of their being simply spiritual, but by laying open the Unintelligibility of that Opinion—

Angels are not such Spirits in perfection as God is, and yet truly Spirits.

That Angels are not, cannot be such Spirits in perfection as God is, every one will grant: But are they not therefore truly Spirits? Doth not Holy Scripture plainly and clearly call them Spirits,

as

as well as it doth God? *Are they not all miniſtring Spirits?* Is not Angel and Spirit equivalent there? as I have noted in the foregoing Treatiſe, *Ch.* 1. *Sect.* 1. — Or dare he preſume to limit the Almighty? And ſay of the omnipotent God, to whom all things are poſſible, that he cannot create a truly incorporeal, as well as a corporeal ſubſtance? Is the one more unintelligible to us, than the other? Are all created ſubſtances therefore of neceſſity corporeal? — How is God then the *Father of Spirits?* How is the Soul of Man [a created ſubſtance for certain, inſpired by God] yet a pure, immaterial, and incorporeal Spirit, as hath been plentifully acknowledged? Nay, what will become of the *internum & actus* of Angels too? —

Maſter W. aſſerts Devils more ſpiritual than he allows other Angels.

He himſelf, how conſonantly to his own arguings I cannot tell, doth elſe-where ſeem to aſſert the Devils or Evil Angels to be wholly or merely ſpiritual, in oppoſition to corporeal. 'The Scriptures, *ſaith he*, do fully and abundantly inform us 'of the Devil's ſpiritual and inviſible power. —— p. 47, 48, 49.

'It is a ſpiritual, not a carnal, corporeal, or 'bodily armour, becauſe the warfare is not a- Ibid. 'gainſt Fleſh and Blood, but againſt ſpiritual 'wickedneſs in high places. Againſt ſpiritual 'Enemies, not againſt corporeal and carnal ones. 'For as the Enemies are, and the Warfare, ſo are 'the Armor and Weapons. —— 'Satan and his 'ſpiritual Army. —— 'No other kind of aſ- Ibid. 'ſaults but merely ſpiritual.

Muſt not theſe Enemies now ſpoken of, the Devils, be concluded merely ſpiritual, if they are as their Aſſaults? Or, if our ſpiritual Weapons of Truth, and Faith, and Hope, *&c.* are ſuitable to their nature? Or, will he at laſt change theſe into Bodies too? —

And if the Evil Angels are merely ſpiritual,

why ſhould the Good here be corporeal? The only reaſon, I think, of his inconſtancy is zeal and eagerneſs to ſerve his preſent Hypotheſis. *There* he was to oppoſe the tenet of a corporeal league with the Devil, *&c.* *Here* he is to defend that *All* created ſubſtances are corporeal. — But really he is concern'd, as much as any man, to ſolve or confute his own Arguments.

I will only touch upon the principal of them, wherein his greateſt ſtrength and confidence lies, and ſuggeſt *Reſponſions*, (if I may borrow that word ſo frequent in his Book) as I paſs along.

His mighty arguments againſt the incorporeity of Angels examined. P. 207.

'If the Angelical nature, *ſaith he*, were ſimply 'and abſolutely ſpiritual and incorporeal, then 'they would be of the ſame eſſential Identity with 'God, which is ſimply impoſſible. For the An-'gels were not created forth of any part of God's 'Eſſence; for then he ſhould be diviſible, which 'he is not nor can be, his Eſſence being Simplicity, 'Unity, and Identity it ſelf; and therefore the 'Angels muſt of neceſſity be of an Eſſence of Al-'terity, and different from the Eſſence of God.—

This is ſuch a piece of ſublime Gibberiſh, as might tempt one to return back the Epithet, which p. 205. he beſtows upon *Suarius*, (as he calls him) 'The great Weaver of fruitleſs Cobwebs. ——

At this rate of arguing, like a Metaphyſical Mountebank, he might prove every creature, as well as Angels, to be God, and of the ſame eſſential Identity with God; becauſe every creature partakes of ſome real excellency or other communicated from God; and all excellencies, as well as Incorporeity, [*unum*, *verum*, *bonum*,] are of and in God; and all that is in God, is God.— The Soul of Man, doubtleſs, was *breathed in by God*, and in a peculiar manner *after the Image of God*, according to the holy Scriptures; and the Spirits

Spirits of Juſt men made perfect are *partakers of a Divine Nature*; and Angels there too are the *Sons of God*, who is, as hath been often remembred, the *Father of Spirits*. But will any one therefore be ſo mad as to ſay, Theſe have God's Eſſential Identity, as he phraſeth it, or no alterity to diſtinguiſh them from the Eſſence of God? Do not uncreate and created, infinite and finite, independent and dependent, *&c.* ſet theſe Spirits and the Father of them far enough aſunder? or is eternal and neceſſary exiſtence an Eſſential Attribute of the Idea of Spirit?——

This then is too weak and ſandy a Foundation to ſupport that Fabrick which he builds upon it, that [‘If men will truſt their own cogitations ‘and faculties rightly diſpoſed, and not vitiated, ‘then they muſt believe that Angels are corpo- ‘real, and not meerly and ſimply ſpirits, for ab- ‘ſolutely nothing is ſo but God only.] p. 207.

Again, ſaith he, ‘If Angels be ſimply incor- ‘poreal, then they can cauſe no Phyſical or local ‘motion at all; becauſe nothing can be moved ‘but by Contact, and that muſt be immediate or ‘vertual Contact; for the Maxim is certain, ‘*Quicquid agit, agit vel mediatione ſuppoſiti*, as ‘when one's hand doth immediately touch a ‘thing, and ſo move it, *vel mediatione virtutis*, ‘as when a man with a Rod or Line doth draw a ‘thing forth of water. Both of theſe do require ‘a corporeal Contact.——But what is abſolutely ‘incorporeal hath no ſuperficies, *&c.* p. 208.

And this is an argument he ſeems to triumph in, as a Mathematician in his εὕρηκα: Therefore is he pleaſed ſo much to repeat it: For ſo he had ſaid before;

[‘If the Devil be conſider'd as an incorporeal ‘Nature, ſimply and abſolutely; then it will fol- ‘low, p. 147.

'low, that he cannot act upon any corporeal mat-
'ter; because an incorporeal substance can
'make no contact upon a body, unless it were it
'self corporeal. For *quicquid agit, agit per con-*
'*tactum, vel mediatum, vel immediatum*; but both
'these are caused by the touch of one body upon
'another.—— But that which is meerly incorpo-
'real, can perform neither.] And again;

p. 148. ['I take it, *saith he*, to be one of the most firm
'Maxims that ever the Schools had, that *immate-*
riale non agit in materiale, nisi eminenter, ut Deus.]

p. 198. Which also he cites again in another place.

Rules and Laws of Bodies ineptly applied to Spirits.

Now the Leading Mistake in all this Philophizing, is the inept applying of the Rules and Laws, proper and peculiar unto Bodies, unto Spirits also.

Lucret. *Tangere enim & tangi, nisi corpus, nulla potest res.*

As before we observed his confounding of Imagination and Intellect. —— And indeed he seems to allow of no mental notions or apprehensions, which do not first strike upon the senses. And this is that which makes him place the Idea of spirits or incorporeal beings among the unintelligibles.

p. 203. [*The substance of a created Spirit, conceived as immaterial and incorporeal, must of necessity be utterly inconceiveable to any of our faculties*:] Elegant! conceived as immaterial and incorporeal, and yet at the same time utterly inconceiveable. —— But passing that, hear we his reason:

Ibid. [*Because it hath no effects, operations, or modifications, that can or do operate upon our senses*] This is *gratis dictum*. But the general importance of it relies upon another School-Maxim, which I wonder that he forgets to quote to us. [*Nihil est in intellectu, quod non prius fuerat in sensu.*] And I could furnish

furniſh him with more to this purpoſe.——

But now, what will become of the poor humane ſoul among the reſt of its fraternity of Spirits, which is, as he hath told us, 'by the unanimous conſent of all men, as well as Divine 'Authority, a ſpiritual and pure, immaterial and 'incorporeal, and to be ſure created ſubſtance? How come men to an unanimous conſent in a notion utterly unintelligible and unconceiveable?— Nay, what will become of all the ſpiritual and inviſible World?— p. 318. p. 50.

Well, but the great difficulty remains: How can an immaterial act upon or move a material? This certainly is *Nodus vindice dignus.* But what if there be no *Oedipus* to unriddle it to us? What if neither we, nor any body elſe can ſufficiently explain it? It is no more than that ignorance we muſt be contented with in other matters of occult Philoſophy, where we ſubſcribe often to the thing, though we cannot declare the manner of it. *The difficulty of explaining the manner of things, muſt not make us deny what is otherwiſe evident.*

Our Author himſelf, in other caſes, trains us up to this degree of modeſty and humility: ['The ultimate ſphere of Natures activity and 'ability, ſaith he, is not perfectly known.] [And 'as it is thus in general, ſaith he, ſo in many par- 'ticulars: We are ignorant of many Natural A- 'gents that do work at a great diſtance, and very 'remotely, both to help and to hurt; the Wea- 'pon-ſalve, the Sympathetick-powder, the curing 'of Diſeaſes by Mumial applications, by Amu- 'lets, Appenſions, and Tranſplantation, which 'all have been, and commonly are aſcribed unto 'Satan, when they are truly wrought, ſaith he, 'by Natural Operation.] p. 267. Ibid.

But he cannot ſatisfie himſelf, or others, I preſume, by what contact, mediate or immediate, of

ſuppoſitum

suppositum or *virtus*, all these are performed.—Or by what 'influence of the Stars, *quibus nota*
p. 338. 340. '*sunt omnia, quæ in naturâ existunt*; [as he tells us out of *Paracelsus* and his Mystical Authors, for whose vain traditional fancies he hath a profound Veneration, whatever he hath for Doctor *Hammond*'s] or, under what 'right and favoura-'ble Constellations, Words, Charms, Images, and
p. 339. 'Characters do receive their energy and vertue.—Or, how 'certain Celestial Vertues and actions 'are sown into Gems, from whence they after-'wards spring up no otherwise than seed, which 'doth fall from a Tree, and doth regerminate. Though here, I confess, he hath some advantage from a speculation of Phantasms.

Angelini Gazzi pia Hilaria.

Quid te fatigas hæc minuta scrutando?
Pernice penna fretus, Icari *more,*
Scrutare potius digna mentis alatæ.

'One great means, saith he elsewhere, of ad-
p. 268. 'vancing those Tenents [of Witch-craft, *&c.*] 'hath been men's supine negligence in not search-'ing into, and experimenting the power of Na-'tural Agents, but resting satisfied in the sleepy 'notions of General Rules, and Speculative Phi-'losophy, by which means a general prejudice 'hath been created against the most occult opera-'tions of Nature, and Natural Magick.——

And may we not here retort this supine negligence upon himself, in not observing the common experience, which he and every one else hath of the incorporeal spirit within him, actuating and moving of the body, whilst he industriously oppoſeth this common experience by sleepy notions of General Rules, and Speculative Philosophy, concerning Bodie, ill adapted unto Spirits, and their

their way of operation? It is enough, that we have this Domestick Argument of our own experience in the case to oppose to all his subtil arguings: As to a Sceptick, disputing against the possibility of motion, it were a sufficient and silencing Confutation, to move from him, and turn away.

Let him resolve us, how God who is a Spirit, the most simple and pure Spirit, acts upon matter; how the *Spirit of God moved upon the waters*, *&c.* for the word *Eminenter* is not intelligible enough to our faculty to be Englished.

But because this is too hard a Task, let him resolve us, how the immaterial and incorporeal Soul of Man moveth upon the body, or it's corporeal and animal Spirits; or by what *Gluten*, or *Vinculum*, and contact of superficies it is united to it's body; or how the body, *vice versa*, works upon and affects the immaterial Soul, which yet, as to the τὸ ὅτι, or *quod sit*, are matters of common sense, and universal experience.

——*Nam corpus onustum*
Hesternis vitiis animum quoque prægravat una. Horat.

Let him resolve us, how the *Internum* or moving part of Angels acts upon the *Externum*, or part moved,——and we shall soon be able to return him a satisfactory answer to this curious question, How an immaterial can operate upon, and move a material?

But, in the mean while, it is unreasonable to disclaim a certain Truth, because we cannot give account of the *Quomodo*, or manner of it.

And this is also abundant Answer to another of his puissant Arguments.

[*If Angels*, saith he, *be absolutely incorporeal*, p. 208, *then*

then they cannot be contained, or circumſcribed in place, and conſequently can perform no operation in Phyſical things.]

Contained and circumſcribed in place are corporeal phantaſmes, and ſo is place it ſelf, as he deſcribes it, proper unto bodies. But let him tell us, how the incorporeal ſpirit of man is in it's body, and that ſo as to perform undeniably Phyſical operations there, and we ſhall ſoon inform him of the *Ubi* of Angels, and their definitive being in it.

Let us ſee briefly, whether he hath better ſucceſs from Scripture than from Reaſon, and I have done.

Some Texts of H. Scripture conſidered and vindicated from Mr. W's *Exceptions.* p. 214.

[*The Scripture*, ſaith he, *informeth us, that in, or at the Reſurrection, the bodies of men ſhall be as the Angels that are in Heaven*: Sicut Angeli, Mark 12. 25. *Now this Analogy, Compariſon or Aſſimilation would be altogether falſe, if Angels had no bodies at all, but were meerly incorporeal. Then it would follow, that bodies after the Reſurrection were made pure Spirits, and ſo ceaſed to be bodies; which is falſe, according to the Doctrine of S.* Paul, *who ſheweth us plainly, that after the Reſurrection they are changed in qualities into* σώματα πνευματικὰ, *ſpiritual bodies.*-- 1 Cor. 15. 44. —*From whence we conclude, that Angels have bodies, and that they are pure ſpiritual ones.*]

I will not diſpute againſt the matter of his concluſion, *viz.* that Angels have bodies, and that thoſe bodies are pure and refined, ſuch as he calls ſpiritual ones: For my concern is only to defend, that they are nevertheleſs incorporeal Beings, as the Humane Soul is, though united to a groſſer body.

But yet I muſt add a word or two of his Scripture-premiſes.

And

And first here is violence offer'd to the Text of our B. Saviour, by foisting in the word Bodies to it; for the Text is only thus, [ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται· ἀλλ' εἰσιν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς] *When they shall rise from the dead, they neither marry, nor are given in marriage, but are as the Angels which are in Heaven.*—— And it is known well enough to be our Saviours Answer to the Question propounded concerning the Woman which had had seven Husbands, *In the Resurrection, whose Wife shall she be of the seven?* *Of St. Mark 12. 24.*

Elsewhere, I remember, our Author puts in Souls instead of his Bodies here. [*The Word of God doth particularly teach us the state and condition of Souls after death, that they shall be like the Angels in Heaven.*] p. 44.

But whatever Truth there may be in either Proposition apart, and by it self, the H. Text, I am sure, mentions neither Bodies nor Souls: And if it did, we must not stretch Similitudes to make them argumentative beyond the thing they are brought for. They run not, we say, on all four.

It is enough that our B. Saviour there resolves us, that we [whether in Body, or Soul, or both] shall at the Resurrection be like unto the Angels in Heaven in Immortality, and an estrangement from the sensual inclinations and entertainments of this present imperfect state, such as Marrying, and giving in Marriage.——

And we may be like the Angels in many perfections, as we are said to be like to God himself, though they should have no Bodies; so that, even upon that supposal, this Analogy, Comparison or Assimilation (as he speaks) would not be altogether false; nor would it follow, that *Bodies after the Resurrection are made pure Spirits*,

Spirits, and ceaſe to be Bodies, as he infers.

Secondly, for Saint *Paul*'s σώματα πνευματικὰ, or, *ſpiritual Bodies.*] Though upon the ſuppoſition, that Angels have Bodies, which for my part I gain-ſay not, it may be an ingenious tranſlation, [*Such Bodies as Spirits or Angels have*;] yet it is ſufficient to the purpoſe of the Apoſtle there, that our Bodies are participant of the ſpiritual perfection of immortality. Or, *put on immortality*, Ver. 53. σῶμα ψυχικὸν] *quod ad tempus vivit dum anima adeſt. Anima eſt vox hujus vitæ* —— πνευματικὸν] *habens in ſe vice animæ Spiritum immutabilem*, &c.] *Grot. in Loc.* [See *Ch.* 3. *Sect.* 3. of the fore-going Treatiſe.] And ſo he cannot conclude from *hence*, that Angels have Bodies.

Of 1 Cor. 15. 44.

That I be not over-tedious, I will end all with ſome few Reflections upon that noted Text of the *Pſalmiſt*, *Who maketh his Angels Spirits, and his Miniſters a flaming Fire*, Pſalm 104. 4. 'From 'whence, *ſaith our Author*, the perſons of the o-'ther opinion, ſuch as *Aquinas* and the reſt of 'the Scholaſtick Rabble, would poſitively con-'clude, that they are ſpirits and abſolutely in-'corporeal; but fail of their purpoſe for theſe 'clear Reaſons. ——

Of Pſal. 104. 4. p. 211.

His clear Reaſons I ſhall examine anon, when we have firſt viewed the Text it ſelf.

I can ſcarce paſs over that Rude and Detracting Term of *Scholaſtic Rabble*. He ſhould have been obliged, I think to a greater ſweetneſs and civility to thoſe, whom he owes ſo much to, and of whom he hath borrowed the chief ornaments of his Book, as to this Subject; thoſe dear Maxim's I mean, which he relies ſo much upon, [*Imaginatio non tranſcendit continuum. Quicquid agit, agit vel mediatione ſuppoſiti vel virtutis; per contactum immediatum aut mediatum. Immateriale*

non

non agit in materiale, niſi eminenter ut Deus.] And, not to immind him of his own *eſſential Identity*, and *Alterity*, he can eaſily match their moſt Bombaſt and Barbarous Terms among his Occult and Magical Sophies.

But to the matter before us.

It is confeſs'd that the original word ſometimes ſignifies Winds as well as Spirits; and the Hebrew Doctors ſo read it †. *Ventos Angelos ſuos*] *non ex accidente ſpirant, ſed ſunt Dei nuncii. Ignem ardentem*] *fulgura.* So *R. David* *. And *Munſter* tranſlates it, *Facit flatus nuncios ſuos, & ignem flagrantem miniſtros ſuos, q. d.* 'Violent and ſudden 'Winds do execute his commands, and Fire per-'forms his pleaſure: *fulfilling his word, Pſ.* 148. 8. And this is a great Truth.

† *Vatablus* in Loc.

* *Vicars Decapla* in *Pſ.*

But the holy Ghoſt in *Hebr.* 1. 7. as Maſter *Ainſworth* well notes, ſhews it to be ſpoken by the *Pſalmiſt* of Angels properly, who are named *miniſtring Spirits*, Ver. 14. And our Phyſician allows, [*The Author of the Epiſtle to Hebrews muſt needs be taken for the beſt Expoſitor of the words.*] P. 211.

Yet among thoſe, that conceive them of Angels, properly ſo call'd, there is ſome difference.

Some refer them to the reſpective Vehicles of Angels, either Aereal, (for Wind is but Air in motion) or Æthereal and Igneous. Thus *Grotius*, [*Sunt enim Angelorum alii Aerei, alii Ignei. Angelis corpora ſed ſubtiliſſima non* Pythagoræ *tantùm &* Platonis *Schola ſenſit, ſed &* Judæi *veteres, & veteres Chriſtiani.*] And to the ſame effect Doctor *Hammond* paraphraſeth, [*Who, though he be able to do all things by himſelf to adminiſter the whole World, as he firſt created it, by a word, by ſaying, and it was done; yet is he pleaſed to make uſe of the Miniſtry of Angels, who ſome of them in ſubtile Bodies of Air, others of Fire, come down and*

execute his Commands here upon Earth.] And in his Annotations he tells us, [*As Angels and Miniſters are but ſeveral names of the ſame Divine Creatures, ſo* רוחות *and Fire are but expreſſions of the ſeveral appearances of them, ſometimes in Airy, ſometimes in Flaming Clouds,*—] And hence I ſuppoſe, *Beza* in his Marginal Notes to *Hebr.* 1. 7. puts Cherub with *Pſ.* 18. 11. and Seraph with *Iſa.* 6. 2.—— *Junius* and *Tremellius* interpret it, [*Angelis utitur nunciis, adminiſtriſque voluntatis & judiciorum ſuorum, adeò commodè ut ventis & igne uti ſolet.*] *He uſeth Angels for Meſſengers and Miniſters of his Will and Judgments, as readily, as he is wont to do Winds and Fire.*——

And to this ſame effect our Author chuſeth to
12. ſenſe it, [*As the Winds, which is but a ſtrong motion in the Air, and the ſhining of flaming Fire, are two of the moſt agile, and operative Agents, that are known to us in nature; ſo the Angels and Chriſt's Miniſters are ſtrong, quick, and moſt nimble, and powerful in performing their Offices and Adminiſtrations.*]

For my part, I ſee not any conſiderable inconvenience in theſe Expoſitions, unleſs where men will dogmatize with this Author, and ſay the words *cannot otherwiſe be rationally underſtood.*—— And the nature of Angels may be yet incorporeal for all theſe vehicles aſſigned them; or notwithſtanding the compariſon of their operations to thoſe moſt powerful and ſubtile Agents among Bodies, Wind and Flame. *Our God*, who is a Spirit, moſt ſimple and abſolute, is alſo ſaid to be *a conſuming fire*, Hebr. 12. 29.

Who maketh his Angels Spirits] *i. e.* ſaith Maſter *Ainſworth*, *ſpiritual ſubſtances.* So differing from Chriſt, who is no made or created Spirit, but the Maker of all things. — *And his Miniſters a flaming*

flaming fire,] *i. e.* 'effectual in their Adminiſtra-'tions. Whence the Angels have appeared like 'Horſes and Chariots of Fire. ——

And Saint *Auguſtine*, who was none of the Scholaſtick Rabble, finds here both Nature and Office of theſe Celeſtial Creatures. [*Quæris nomen ejus Naturæ? Spiritus eſt. Quæris Officium? Angelus eſt. Ex eo quod eſt, Spiritus eſt. Ex eo quod agit, Angelus.* Enuarat. in *Pſ.*] See *Ch.* 11. *Sect.* 1. of the fore-going Treatiſe. The word עשה; ſaith Doctor *Gouge*, [whoſe judgment poſſibly may bear ſome ſway with him, as he tells us, 'Maſter *Baxter*'s doth, with other 'Reformed p. 295. and 'Orthodoxal Divines, ſuch as 'tread not in p. 175. the ſteps of *Arminius*, 'True Sons of the Do- p. 183. 'ctrine of Church of *England*] intimates two p. 46. things.

1. *Creation. So God is ſaid to have reſted from all his Works, which he had made*, Gen. 2. 2. *And to have made Heaven and Earth*, Revel. 14. 7. *is meant created.* Dr. *G.* in *Hebr.* 1. 7. Sect. 81.

2. *Ordination or diſpoſing things to this or that uſe.* —— *And in both ſenſes is this phraſe.* [He maketh] *here uſed. He maketh them Spirits, that is, he createth them ſpiritual ſubſtances. He maketh them a flame of Fire, that is, he ordereth and diſpoſeth them to be as a flame of Fire in doing his Will.*]

Now let us hear our Author's clear Reaſons againſt this later way of interpretation.

His clear Reaſons againſt the Scholaſtick interpretation of Pſ. 104. 4. *ſhort and defective.*

1. Saith he, *The Text there cannot be rationally underſtood of their Creation, or of their creaturely Nature, but of their Offices and Adminiſtrations, becauſe the word uſed there is not* ברא *to create or form forth of nothing, but* עשה, fecit, *that is by ordering them in their Offices and Adminiſtrations. And again the word* רוח *doth not always, or of neceſſity, ſignifie an incorporeal thing, but that which is a Body, as the Winds,* &c. p. 211.

p. 106. With all becoming deference to his ſkill in the Hebrew Language [whereof and Greek, he hath been a 'Teacher in his younger years, as he acquaints us] the word עשה, *fecit*, is ſometimes uſed for Creation, as I noted even now out of Doctor *Gouge*: and *Maker* of all things, in our Creed, is as much as Creator: And therefore ſo alſo it may be taken by us here. And ſo *Theodoret*, none of the Scholaſtick Rabble neither, underſtands it, alledging this for a proof of the Angels creation. And ſo the Arabick verſion reads it, *Qui creavit.*

Divin. Decret. Epit. de Angelis.

And though the other word רוח doth not always and of neceſſity ſignifie an incorporeal thing, 'tis enough to decline the force of this Reaſon of his, that ſometimes it doth ſignifie ſuch, and poſſibly may do ſo. And the Arabick, if *Vicars* in his *Decapla* have rightly noted, is *abſque corpore.*

P. 211. *But the Author of the Epiſtle to the Hebrews*, (as he adds) *muſt needs be taken for the beſt Expoſitor of theſe words, who doth quote them only for this purpoſe, to prove that Chriſt in Dignity and Office is far above the Angels, who are all order'd to ſerve and obey him, and are by their Offices all but Miniſtring Spirits ſent forth to miniſter for them, who ſhall be Heirs of Salvation. By which it is manifeſt, that this place is to be underſtood of their Miniſtrations and Offices, and not of their nature and ſubſtances.*

I readily conſent with him, that the Author to the *Hebrews* is certainly the beſt Expoſitor; But then I poſitively deny, that he quotes them only to ſhew Chriſts ſuperiority in Office above the Angels. For his deſign there is to manifeſt our bleſſed Saviour to be ſuperiour to them in Nature as well as Office; as God above theſe Creatures, who are the beſt of Creatures, as well as

Lord

Lord above these Ministers. *But to the Son*, he saith, *thy Throne, O God,* —— as it follows immediately, *Ver.* 8. by way of opposition to what is here said of Angels. —— And so it is far enough from being manifest, as he avers, that this place is not to be understood as inclusive of the nature and substance of Angels, their Creaturely nature, but of their Ministration and Offices only.

He yet adds,

2. *They can no more be merely and literally said to be Spirits, understanding Spirit to intend an absolute incorporeal substance, than his* Ministers *can be literally understood to be a* flaming Fire. *They must either be both literally true,* which is absolutely absurd; *or else this word must have a metaphorical interpretation, as they* (he means I suppose, the other words) *may and must have.*—— P. 212.

Now I find nothing in this clear reason, but clear confidence, which asserts boldly, but proves nothing, and may therefore be answer'd by as bare a denial, or saying, that there is no *must* in the case, but the words may still be otherwise understood.

For why may not one word or sentence in the same period be literally true, and the other metaphorical; and so accordingly intended?

Or, what, if we should transpose the Subjects and Predicates, as some do? *Who maketh Spirits his Angels, and flaming Fire his Ministers.* Then both may be literally true without the least impeaching of Angels Incorporeity.

Or, what, if we should affirm both were literally true, only with this different respect, the former to the *internum* of Angels, the later to their *externum*, the former to their intrinsick nature, the later to their subtile Vehicles?

Or,

Or, what, if we ſhould render it, by a kind of ὁ ποιῶν διὰ πνευμάτων, *Who maketh his Miniſtring Angels Spirits, cloathed with ætherial Bodies.* Or, *Who maketh Spirits cloathed with flame-like Vehicles, his Miniſtring Angels.*

I mention theſe things, only by way of inſtance, to declare, that there are divers ways of eſcaping his clear Reaſons in this matter without any abſolute abſurdity.

And now I leave it to the Chriſtian Readers judgment to chuſe his interpretation of theſe words, and pronounce of the whole Controverſie, as he ſees cauſe.

Δόξα τῷ Θεῷ τῷ πατρὶ τῶν πνευμάτων.

FINIS.